

AMERICA

RURAL DEMOCRACY IN EIRE

“People of the Land” Help Land and People

JOHN J. M. RYAN

ETHICS AND/OR ECONOMICS?

Morals and Wages

BENJAMIN L. MASSE

The Editors discuss: *Easter...Army Day Address...*
Juvenile Delinquency...Advice for Management



VIRGIL

By F. J. H. LETTERS

VIRGIL IS ONE of the great voices of humanity. The music and nobility of his verse could lose its compelling power only if our civilization were to revert to barbarism. Yet to many people today Virgil is known only by hearsay. It is primarily to meet this need that Mr. Letters' critical study has been written. He makes liberal use of passages from the poet's works, each with an English translation: his study is complete, viewing his subject in the broad light of classical culture, tracing the sources of the poet's inspiration and development and the extent of his influence. But with his primary purpose fulfilled, Mr. Letters proceeds to a searching and intensive study of the poetry itself, in which not only the beginner in Virgil but even the scholar will find much that is illuminating.

\$2.00

Ready April 24th

From your bookseller, or from

SHEED & WARD, Inc., 63 Fifth Ave., New York

SCHOOLS AND COLLEGES

SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited. Conducted by Sisters of St. Dominic. Bachelor Degrees in Arts, Science, Philosophy, Music, Home Economics, Commercial Education; Teacher Training, Dramatics, Pre-Legal and Pre-Medical Courses. Two-Year Terminal Course in Secretarial Work. Exceptional Opportunities in Art.

Beautiful Buildings. Interesting Campus Life.
For further information Address the Dean

NAZARETH COLLEGE ROCHESTER 10, N. Y.

Conducted by the Sisters of St. Joseph

Courses leading to A.B. and B.S. degrees. Liberal Arts, Science, Speech and Dramatics, Social Service, Teacher Training, Commerce, Fine Arts, Public School Art, Public School Music, Premedical, Nursing, U. S. Cadet Nursing. College fully accredited by State and by National Board.

COLLEGE OF SAINT TERESA WINONA, MINNESOTA

For the Higher Education of Catholic Women

Holds membership in the North Central Association of Colleges. Accredited by the Association of American Universities. Registered for Teacher's License by New York Board of Regents. Degree of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nursing. A standardizing Conservatory of Music is maintained in connection with the College. Picturesquely located on the upper Mississippi. On hundred acre campus. Served by the "Zephyr", "Hiawatha", "The 400". ONLY FIVE HOURS FROM CHICAGO

Regis College, Weston, Massachusetts

Conducted by Sisters of St. Joseph — Offering A.B. and B.S. degrees Standard Pre-Professional Courses for Preparation for Teacher - Training, for Secretarial Science, for Home Economics, for Social Service and Pre-Medical are offered.
For Catalogue, Address The Registrar

GOOD COUNSEL COLLEGE WHITE PLAINS, Westchester County, NEW YORK

Conducted by the Sisters of the Divine Compassion

FULLY ACCREDITED

Standard Courses in Arts and Sciences, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts.

Unusually beautiful location. Extensive campus.
FORTY MINUTES FROM NEW YORK

College of Mount Saint Vincent

Mount Saint Vincent-on-Hudson, New York 63, N. Y.

Conducted by the Sisters of Charity

OFFERS A.B. AND B.S. DEGREES

Liberal Arts, Nursing, Commerce Education, Pedagogy
Accredited by the Association of American Universities
Campus bordering Hudson River

One-half hour from Grand Central Station, New York City
WRITE FOR BULLETIN A

COMMENT ON THE WEEK

Congress and Price Control. In the wake of a favorable report from the House Banking and Currency Committee, it is a fairly safe bet that the Office of Price Administration will be continued until July 1, 1947. While the Committee's action appears on the surface to be a stern rebuke to the National Association of Manufacturers, which has spent prodigious sums in a campaign to liquidate OPA forthwith, in reality it is no such thing. The Administration had to pay a fairly stiff price, in the form of what one Representative called "public-be-damned" restrictions, for favorable Congressional action. Furthermore, in a seeming effort to placate the conservative, inflation-minded coalition in Congress, the OPA has bent over backwards in recent weeks to disarm business opposition. For six weeks ending about April 1, 116 releases dealing with price ceilings have emanated from OPA. In 8 cases price ceilings were suspended; in 24 they were maintained; in 2 they were lowered; in 76 they were raised. In view of this record, how does one explain business propaganda against the "inflexible pricing" of OPA, which is supposed to be holding up production? Perhaps Mr. Bowles, and Congress, have been too much impressed by lobbyists and advertisements; too little attentive to the inarticulate public. In case they missed it, a recent Gallup Poll indicated that 73 per cent of the people want price control continued.

Veterans' Administration Decentralizes. Soon after appointment to Veterans' Administration, General Omar Bradley announced his intention of solving the impossible tangle in the Washington office through systematic decentralization. This April sees the accomplishment of the first major step in the program. Hereafter thirteen regional offices will assume full responsibility for supervising VA activities in their respective territories. With prospects of twenty million former service men qualifying as veterans, it may take from eighteen months to two years to complete the job of decentralization. Heretofore veterans' claims, requests and letters stacked up in such numbers that the best VA personnel in Washington couldn't keep up with them. Reports have it that even managers of veterans' hospitals waited in vain for replies to their queries. General Bradley's decentralization program is, of course, not unique in government administration. Other Federal agencies successfully manage affairs on a regional basis, referring to Washington only important matters of policy. It was the unprecedented number of veterans—from all parts of the country and with all manner of problems—which forced such a program upon VA. Other agencies might profitably follow suit. Legislative history reveals to what extent complex modern living deposits problems, responsibilities and, as often as not, authority on the Washington doorstep. Not infrequently no other solution can be found. Yet in numerous departments, bureaus and agencies the multiplied work has resulted in bureaucratic inefficiency. General Bradley, in the Veterans' Administration program, again calls attention to the proper answer—central authority where necessary, but decentralized administration, with wide delegation of authority and responsibility to regional, State and local levels.

Plight of Negro Veterans. Deep dissatisfaction has already been registered as to the treatment of Negro veterans. After a study of conditions in fifty cities, Julius A. Thomas, director of industrial relations for the National Urban

League, reported that the veterans' employment service of the U. S. Employment Service is "offering only traditional Negro jobs," and that his study was unable to find "any well organized effort to secure on-the-job training or apprenticeship training for Negro veterans in any city." Only a few Negro veterans are being accepted in the building trades in Northern cities, and in St. Louis they are reported as excluded altogether. Training facilities in schools were shockingly inadequate. In Tennessee, although 35 per cent of those entering the service were Negroes, only four in the entire State were employed in the Veteran's Administration, while in Louisiana, of 600 persons on the staff of the VA, only four were Negroes, although Negro inductions from Louisiana were 38 per cent of the total. In most of the cities studied "loans to Negro veterans are almost out of the question." Back in 1942, a national committee of Catholic industrial and labor leaders warned against the bottomless social dangers of postwar employment discrimination against Negroes. These dangers are now right at hand, and the Veteran's Administration and USES should correct these abuses with no further delay.

Rationing Again? Fiorello H. LaGuardia has taken over the Director Generalship of UNRRA with his usual zest, and managed to coin a neat phrase in assuming his duties ("Ticker-tape ain't spaghetti"). He has announced that he will take food wherever he can get it—even from the Argentine, though that country states she has no non-committed surpluses. Almost simultaneously, the Government has announced a certificate plan for farmers, under which they surrender their wheat now and receive payment when prices seem most advantageous. This should increase the flow of wheat from farms and cut down substantially the amount of

THIS WEEK

COMMENT ON THE WEEK.....	41
Washington Front.....Wilfrid Parsons	43
Underscorings.....A. P. F.	43
ARTICLES	
Wages, Morals and Economics. Benjamin L. Masse	44
"People of the Land"	
Help Land and People.....John J. M. Ryan	45
Tumult in the Antilles: Haiti.....Richard Pattee	46
The Pope's Letters	
Reach the Schools.....Ray Bernard, S.J.	49
EDITORIALS	50
Army Day Address.....Juvenile Delinquency.....	
Resurrection.....Advice for Management	
LITERATURE AND ART.....	52
The Salt of Things.....Dorothy Donnelly	
Taste and Worth.....H. C. G.	
BOOKS.....REVIEWED BY	
David the King.....Harold C. Gardiner	54
The Four Cornerstones	
of Peace.....Robert C. Hartnett	55
St. Paul, Apostle and Martyr...William A. Dowd	56
THEATRE.....FILMS.....PARADE	58
CORRESPONDENCE.....THE WORD	59

grain fed to livestock. However, even with these encouraging signs, the world problem is still acute, and the Pope has added his authority in urging the peoples of the world to sacrifice. But there is a larger aspect to the problem. It centers around the debate whether voluntary rationing is sufficient. Mr. Hoover, Chairman of the President's Famine Emergency Committee, thinks that after the present 100-day crisis, harvests will begin to flow in and the world will settle back almost to normal; Mr. Lehman, retired UNRRA head, says that the emergency will extend through 1947 and even beyond. This latter view is tacitly agreed with by the Food and Agriculture Organization of the United Nations, which announces an international food conference to meet in Washington on May 20. It seems to us, in face of the doubt that voluntary rationing will be enough to solve the 100-day demand, much less any longer-range shortages, that compulsory rationing must again be got ready. It need not immediately be made operative, but let ration books be printed, ration boards again alerted, the whole machinery be made ready to go, so that if it is needed three or four months from now, it may start promptly and not have to be fumbled with while people starve. A number of organizations are urging this prudent preparedness. The return of compulsory rationing may not be pleasant to contemplate, but starvation for several years to come is more unpleasant, not only for those who starve, but even for us who watch from out of our abundance.

Argentina's New-Found Friends. Cautiously but surely our State Department veers in the direction of more friendly relations with Argentina. Unless we wish to act in isolation and run the risk of reversing the Good Neighbor policy such had to be the case. Those nations who have thus far declared their policy take the position that the new Argentine government deserves a chance to prove itself. Even trade-dependent Britain—badly needing what Argentina has to offer—cannot afford to follow our lead in isolating the Perón administration. Britain will therefore be tolerant so long as peace is preserved. Latin-American chancelleries read the Blue Book but could not agree with all our conclusions on the basis of facts presented. Brazil feels that there is not required of the American nations "a more accentuated conduct than constant prudent vigilance." Cuba recalls that "the Argentine nation is and always has been an integral part of the union of American republics." Hence she expresses hope that Argentina will conform to the democratic ideals of her neighbors. Since Peru can find nothing illegal about the elections in which the Perón regime achieved victory, we are told: "There must be confidence that its actions will be inspired by principles of liberty and democracy." Chile, acting in concert with Brazil and other members of Pan-American Union, feels that Perón's promises merit toleration for his government, provided actions are consistent. Our own State Department can scarcely afford to assume a different position, especially in view of the fact that Latin-American sen-

timent strongly favors supplementing the Act of Chapultepec by an inter-American mutual-assistance pact. That means letting Argentina sign the pact and participate in the hemispheric conference which the other nations expect in the near future. Doubtful as we are of some Perón supporters, until actions warrant otherwise the United States should not endanger American unity by insisting on a course evidently not approved by the other members of the American family of nations.

Labor Briefs. Announcement of the CIO drive to spread unionism in the South brings to mind that the AFL has been busily engaged below the Mason-Dixon line for a decade or so. Since the Wagner Act was passed in 1935, AFL membership in Dixie has jumped from 430,000 to 1,800,000, of whom 300,000 are Negroes. . . . Negotiations between the bituminous coal industry and the United Mine Workers made no perceptible progress during the past week. Chief obstacles to an agreement appeared to be John L. Lewis' demands for Federal safety laws, unionization of foremen and a social-security fund to be administered solely by the union. It is possible, though, that the miners' chieftain, who has been incredibly coy about presenting specific demands, may be after bigger game, nothing less than the destruction of the Government's wage-price policy. He seems little interested in the operators' offer of the standard increase of eighteen cents an hour. . . . At the annual convention of the Boilermakers (AFL) in Denver, Colorado, President Charles J. McGowan told the delegates that many postwar strikes were unwarranted and disastrous. "The day has passed," he said, "when a strike can be used as a substitute for the lack of ability and brains among leaders." He was probably referring to the recent wave of CIO strikes, not to John L. Lewis. . . . Joseph Selby, pro-Soviet head of the American Communications Association (CIO), has a fight on his hands. Disgusted with the lack of progress under the Selby regime, and mindful of the costly and losing strike against Western Union, non-communist rank and filers are backing Harold Taylor for the presidency. They have a chance to win.

Utility Workers (CIO). At Atlantic City, over the week-end of April 7, was born a sturdy new CIO international union, the Utility Workers Union of America (UWUA). Delegates representing 50,000 workers in 225 locals adopted a constitution which bars from membership Fascists, Communists and members of all other totalitarian groups. As further insurance against an invasion by ideological racketeers, the constitution stipulates that no member of the union may aspire to office unless he has worked at least three years in the industry. Elected to the chief offices were Joseph Fisher, president; Harold J. Straub and William Munger, vice presidents; William J. Pachler, secretary-treasurer. These selections, as well as the new constitution, make it clear that if a showdown between bona-fide trade unionists and Communists in the CIO is in the cards, as some observers are freely predicting, the UWUA can be counted on to throw its weight in the right direction. We wish the new international a prosperous and creative future. To the thousands of unorganized utility workers in the country may it bring the rich benefits of honest, democratic trade unionism.

Unrest in Germany. It ought not surprise us that the infection of the *Hitlerjugend* has not yet worked itself thoroughly out of the German body politic. Any surprise to be occasioned by the recent raids carried out by our troops in

Editor-in-Chief: JOHN LAFARGE
 Managing Editor: CHARLES KEENAN
 Literary Editor: HAROLD C. GARDINER
 Associate Editors: BENJAMIN L. MASSE, ALLAN P. FARRELL,
 WILLIAM J. GIBBONS, JOHN COURTNEY MURRAY
 Contributing Editors: WILFRED PARSONS, ROBERT A. GRAHAM
 RICHARD E. TWOHY
 Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

President, America Press: GERALD C. TREACY
 Business Manager and Treasurer: JOSEPH CARROLL
 Promotion and Circulation: GERRARD DONNELLY
 Business Office: GRAND CENTRAL TERMINAL BLDG., NEW YORK 17, N. Y.

Germany, wherein leaders in fomenting this stripe of nazism were rounded up, would rather come from the fact that there has not been trouble earlier. For, in all honesty, it must be admitted that the Allies have quite stupidly fostered conditions in Germany that can only prove a hothouse for trouble. The Potsdam declaration laid down the necessity for a central administration of Germany; a year later, the four Powers are bumbling along with a quadripartite administration that just does not make sense. There are food shortages in the industrial areas that could be relieved by free flow of foodstuffs from the agricultural areas, but each Power controls its own zone and there is no overall view of the needs. It has been announced that the German living level is to be fixed at what it was in 1932, which is a psychological blunder, because it will inevitably remind the Germans that it took a Hitler, emerging at that precise time, to raise that

low standard. What political, not to mention humanitarian, sense does it make to force Germans to look back longingly on what will certainly begin to seem like "the good old times" under Hitler? Such a muddled policy of the Big Four, if continued, will reap but further unrest. It is admitted by all that the initial numbness of defeat is wearing off; Germany is stirring, is waking; national spirit begins circulating, and at the precise time when its currents should be directed away from all Hitler stood for, it is to be feared that Allied policy will foster growth of the mentality we are supposedly trying to purge. The problem of the unified administration of Germany, therefore, cannot wait longer. It is one of the crucial decisions that will have to face the UN very soon; for on its quick adoption and efficient working out depends in no small measure the fate of the whole of Western Europe.

WASHINGTON FRONT

THERE HAS BEEN an indecent rush on the part of all sorts of interests to get the increased cash which the workers received as a result of their strikes in February and March, and Congress is making itself the accomplice of these interests.

Under this concerted attack, the general 18.5-per-cent increase which the workers in the heavy industries won, and the somewhat lesser increase which other workers received, will very quickly melt away. The first group to cash in on the workers' good fortune, of course, was the fabricated steel industry, which will pass on to them the five-per-cent increase which Big Steel was awarded. The cattle industry quickly followed.

The profiteering of the real-estate business is notorious and has been repeatedly exposed. The long delay of Congress in passing the Wyatt measures for veterans' housing has allowed prices to pass to a higher and prohibitive level. The drive of the farm bloc to tack a new parity level to the minimum-wage bill was another effort to grab the excess wage of the worker. Industry as a whole was not to be left behind, for its lobbyists, the National Association of Manufacturers, were hot on the trail of the workers' wages by their drive to abolish OPA. The latest to take up the hue and cry in Washington are the retailers' representatives.

If all of this gets by Congress—and why not?—not only the workers' increase but a lot more will melt away. And the workers will not be the worst off. After all, they got a raise. What about the millions whose income does not show a raise at all?

The sad fact is that very few people are thinking any longer about the common good. One member of Congress simply said the other day, as if boasting: "I'm just thinking about my constituents."

It is this state of mind back home which is holding back production in many things. A lot of people are still gambling that price controls are going to be taken off and they are not going to be "made fools of" by selling at present prices. This is particularly tragic with regard to the 100 million bushels of spare wheat which are said to be held back on the farms. If only a part of that were let free, we could keep our nation's word to the starving peoples of Europe and Asia.

There has been a lot of talk about using food as a political weapon. Russia is accused of doing just that, and we have given our word that we will not do it—for our own advantage, that is. But withholding food may be a political weapon in reverse.

WILFRID PARSONS

UNDERSCORINGS

BECAUSE EXIGENCIES OF SPACE crowded out an explanatory phrase in a January editorial, "Educators for Japan," some of our readers wondered whether in listing ten or so Catholic colleges as having high standards we didn't somehow exclude the others. It was certainly farthest from our mind to do so. The noteworthy fact is that all our 164 four-year Catholic colleges for men and women rank high academically. Ten of the Catholic colleges for men are a hundred years old or more: Georgetown (1789), Mount St. Mary's, Emmitsburg (1808), St. Louis University (1818), Spring Hill College (1830), Xavier, Cincinnati (1840), Fordham (1841), Notre Dame (1842), Villanova (1842), Holy Cross (1843), St. Vincent College, Latrobe, Pa. (1846).

► The Catholic colleges for women are more difficult to date definitely; but the NCWC directory of *Catholic Colleges and Schools in the United States* awards antiquity to St. Joseph's College, Emmitsburg (1809), College of the Sacred Heart, Grand Coteau, La. (1821), St. Mary-of-the-Woods, Indiana (1840), Clarke College, Dubuque (1843), St. Mary's, Holy Cross, Ind. (1844), College of Mt. St. Vincent, N. Y. (1847) and Manhattanville College (1847).

► An announcement that 5,000 teaching Brothers will hold educational conferences on April 27 in several localities of the Province of Quebec invites a comment on the valuable work which the 3,752 teaching Brothers are doing in the United States. Their major apostolate is in Catholic secondary education. For example, the Brothers of the Christian Schools conduct 58 high schools; the Brothers of Mary (Marianists) 44, the Xaverian Brothers 17, the Brothers of the Holy Cross and Irish Christian Brothers 16 each, and the Marist Brothers several. A thousand Brothers are teaching in elementary schools, and they have nine colleges and universities. Brothers of the Christian Schools conduct Manhattan College, New York; La Salle College, Philadelphia; St. Mary's, Winona, and St. Mary's, California. Iona College, New Rochelle, N. Y., is in charge of the Irish Christian Brothers, St. Francis College, Brooklyn, in charge of the Franciscan Brothers, and the Marianists have Trinity College, Sioux City, Iowa, the University of Dayton and St. Mary's University, San Antonio.

► Catholic conventions this month: Catholic Association for International Peace, Hartford, Conn., 22-23; National Catholic Educational Association and Catholic Library Association, St. Louis, 23-26; Catholic Art Association, College of Notre Dame, Baltimore, 26-27; Catholic Poetry Society, New York City, on the 28th.

A. P. F.

WAGES, MORALS AND ECONOMICS

BENJAMIN L. MASSE

IN THE COURSE of the Senate debate on S. 1349, the bill amending the Fair Labor Standards Act of 1938, Senators Taft, of Ohio, and Morse, of Oregon, delivered speeches of great interest to all those businessmen—and there are many of them—who want to save their souls even more than they want to make money.

These men do not question the moral obligation of employers to pay adult male workers a family living wage. The argument for this proposition, both from reason and authority, is so conclusive that the average employer who believes in God and understands that the moral law applies to the market-place will readily admit it. But in the very practical world in which he must struggle to make a profit and keep his concern afloat, he does not always see how he can observe this moral obligation. Nothing disturbs his conscience more than to be reminded of the duty to pay a living wage when he does not understand how this is economically possible. Even the knowledge that he is guiltless, either because of inability to pay or of competitive conditions, does not reassure him and he goes on living with his interior misery.

What Senators Taft and Morse had to say in their discussion of S. 1349 will not solve the dilemma of such well meaning and harassed businessmen, but it may help to reveal the nature of the problem and thus point the way to reconciling the moral and economic approaches to wages.

A MORAL APPROACH

This is a Christian nation, Senator Morse contended, and if we are going to be consistent we must practise the principles we preach. We cannot afford to put economics in a watertight compartment separated from our religious convictions. Yet, the Senator argued, this is just what many of us have been doing.

Too many in all walks of life live their Christianity on Sunday and then do business as usual the other six days of the week. There are millions of underpaid Americans who are most deserving of a greater practice of some of the fundamental principles of Christianity applied to the economic life of this nation. There are millions who believe that our system of free enterprise can be reconciled in practice with the concepts of the Lord's Prayer and the other principles of Christianity. They are crying out to a free-enterprise system in this country today "Give us our daily bread"—not for nothing, but in payment for service rendered.

To Senator Morse the proposal to raise minimum wages from the pre-war forty cents an hour to sixty-five cents, then to seventy cents in two years and in four years to seventy-five cents, is merely an application of Christian principles to American economic life. And since American business left to itself, as history testifies, will not take this step and close the gap between religious principles and practice, it becomes the duty of the government to legislate.

The justification for any legislation of this type rests upon what I consider to be a basic obligation of a democratic form of government, namely, to establish minimum social and economic standards which protect the economic weak from the economic strong and which promote the greatest good of the greatest number. Promoting the general welfare calls for such legislation as to provide standards necessary so that the competitive

system itself may provide all the opportunities for a better standard of living for all our people, without allowing labor itself to be treated by that system as a commodity and to be subject to exploitation by the economically strong.

The maintenance of decent minimum social and economic standards for our people, the Senator from Oregon concluded, conforms to the Christian teaching set forth in the Lord's Prayer: "Give us this day our daily bread."

AN ECONOMIC APPROACH

Senator Taft, who has been feuding recently with Senator James E. Murray on sundry questions, borrowed a quotation from the Montana gentleman as a peg on which to hang his remarks on S. 1349. The quotation follows:

A fair or adequate wage should have two characteristics: First, it should correctly reflect the productive contribution made by the employe as established through fair and open collective bargaining; second, it should be sufficient to maintain the wage earner and his family on a reasonably adequate standard of living.

Those familiar with the subject will recognize in that passage an accepted ethical definition of a just wage. It contains the two criteria on which all moralists agree: human needs and an equality between the worker's output and his remuneration. But listen to Senator Taft:

I respectfully submit that the two standards are entirely contradictory. We cannot have both. The difficulty with the definition "sufficient to maintain the wage earner and his family on a reasonably adequate standard of living" in many cases is that it might represent far more than the productive contribution made by a particular employe. We all know that there is a tremendous difference in the capacity of different men and women and in their diligence, willingness to work, and ability. We know also that there is a great difference in the jobs in which they are engaged—that in some industries the product may be very much sought after by others, so that they are willing to pay a high price for the labor going into the product, and in other industries an attempt to raise the price of the product would only result in the disappearance of the market.

To Senator Taft, then, the important question is:

How far can we pay a wage higher than the apparent productive value of the services without doing more harm than good and upsetting the normal productive processes of the country?

The reader will notice that Senator Taft is not opposed to minimum wages as such. Indeed, in 1921 he voted in the Ohio legislature for a minimum wage for women. He felt at the time that a minimum wage was necessary to assure the unorganized and exploited working women of Ohio a just remuneration for their services. Minimum-wage legislation, he holds, that is passed for this purpose merely grants the worker what is due to him as a productive agent.

But legislation that is passed to assure a worker a certain wage because such a wage is necessary to support a family in decent comfort is another question. The theory behind such legislation supposes that the prices for some services and products are too low and that the general public must be educated to paying higher prices for them. To a certain extent the Senator would grant that this theory is both practical and desirable. Some industries pay substandard wages, not because the productivity of the workers is subnormal, but because their prices are too low, and the prices should be raised. But for economic reasons the process of raising prices must be gradual. If prices to which the public has

become habituated are raised too abruptly, it will cease to buy or will reduce its purchases. Then there will be bankruptcies, especially of small businesses, with consequent unemployment, and the very workers who were supposed to benefit from the law will be worse off than before.

For this and other reasons, which need not concern us here, Senator Taft opposed S. 1349 and suggested instead that minimum wages be raised to fifty-five cents an hour now and, after eighteen months, to sixty cents. The economic justification for these figures he found in the fact that, at present prices, fifty-five cents an hour is approximately the equivalent of the forty cents an hour aimed at in the original Wages and Hours Act of 1938.

This language the average well intentioned businessman understands and approves. But while he sympathizes with Senator Morse's appeal to the Lord's Prayer, he cannot approve it, because it does not sufficiently reckon, he feels, with economic realities. Suppose, as Senator Taft points out, the public refuses to pay the higher prices made necessary by a sharp increase in minimum wages? What then?

However, it must not be supposed that Senator Morse, in his solicitude for moral principles, ignores economic realities, any more than Senator Taft, in stressing the facts of business life, intends to depreciate ethical imperatives. The difference between the two is, perhaps, a question more of degree or of emphasis than of principle. Senator Morse favored the sixty-five-cent minimum because he felt that it was justified by economic facts as well as by sound morality. In view of the increased productivity of labor and of the possibility that business can function profitably on lower unit profit margins, he believes that higher minimum wages need not generally result in higher prices, with the dire results Senator Taft enumerates. "I am perfectly willing," he said, "to stand upon the economic soundness of the bill."

Is there, then, no real conflict between the ethical and economic approaches to wages? Can the whole argument be reduced, as Senator Taft contends, to a mere question of timing, of degree and emphasis? Is it possible to reconcile the two criteria of productivity and human needs, so that our capitalistic wage system will be at the same time ethically just and economically sound? I do not find the answers in either of the Senatorial addresses.

Senator Taft wants to make the matter a question of degree, but this position cannot be reconciled with his other statement, that the two standards of an adequate wage—productivity and human needs—"are entirely contradictory." And Senator Morse would have to concede, I think, some merit to Senator Taft's argument, that certain industries cannot raise wages to a family-living level without pricing themselves out of the market. What would happen, for instance, if the minimum wage in the steel industry, which is 96.5 cents an hour, were made mandatory in the tobacco and textile industries? The problem becomes more difficult still if, instead of the unreal concept of "average family," which is taken to mean a family of four, we consider the great number of families with from two to ten or more children.

Perhaps the conflict between the moral and economic approaches to wages cannot be reconciled within the wage system. Perhaps the answer to adequate family incomes lies partially within the wage system, and partially without it. Perhaps the complete answer must include various social-security measures, such as old-age pensions, health insurance and family allowances.

Whatever the answer may be, religious-minded employers ought to set about finding it at once. Else the Government will find it for them.

"PEOPLE OF THE LAND" HELP LAND AND PEOPLE

JOHN J. M. RYAN

THEY TELL many a happy yarn about *Muintir na Tíre* at the Fireside Chats which are a pleasant and original feature of the social activity of that popular Irish rural movement. My choice of these is one credited to its founder and president—genial, witty Father John Hayes. It concerns the first meeting of the small band of enthusiastic founders and the discussion that arose about naming the nascent society.

"Someone suggested *An Soc*," said Fr. Hayes, "and the name summed up so neatly our ideal of a rural movement racy of the soil that it was very nearly adopted. Thank heaven it was not, for with a name like that we would have been made the laughing-stock of the country and have gone out of existence before we had been well established!" For though *An Soc* means "the ploughshare," its phonetics are against it, and the members of the new society would undoubtedly have become known as the "suckers" to the irreparable detriment of their prestige.

NAME AND AIM

Though the name eventually chosen—*Muintir na Tíre*—is itself the Gaelic for "The People of the Land," it has become so much part and parcel of the everyday speech of Irishmen that no one now thinks of italicizing it or translating it into English. That there are some, however, who still have only vague notions of its precise meaning is shown by an incident that occurred in Belfast, which great industrial center—seemingly the last place in which he could hope to see his ideals put into practice—Father Hayes simply took by storm. A Northerner who had been charmed by his glowing eloquence subsequently secured a personal introduction and, as he shook the priest's hand warmly, he exclaimed: "You don't know how delighted I am to meet the founder of *Tír-na-n-Og*."

Perhaps, though, that Belfastman was not as wrong as one would think. Freshness and buoyancy and light-heartedness are distinctive marks of Father Hayes' cheerful organization, just as they are of the fabled Land of Eternal Youth. You can see that in the very delight which its founder takes in telling stories against himself and in the way he has instilled his conquering spirit of genial humor and humble joy into his followers. These qualities of youthful vigor and enthusiastic kindness have won it hosts of friends, not only in rural Ireland but in the cities and towns and far beyond the sea in Belgium and South America, whither Father Hayes has carried the story of its success at home.

Unlike *Tír-na-n-Og*, however, there is nothing dreamy or nebulous about *Muintir na Tíre*. Beneath its jolly exterior there is a hard determination on the part of its members to "contribute to the reconstruction and perfection of the social order by promoting a wider and better knowledge of Christian social principles and by securing their effective application in public and private life"—to quote the organization's constitution. As its name implies, its main purpose is to take thought for the people living on the land and to devise means to bring them a greater degree of prosperity, peace and happiness. And as a preliminary condition it insists on inculcating a spirit of neighborliness—described by Father Hayes as "patriotism in everyday clothes"—and a willingness on the part of all the rural people to cooperate in a friendly spirit for their own eventual benefit.

The basic unit of the society's activity is the Parish Guild.

This comprises all those within the parish who are prepared to join together in an organization and work for the good of the community. It elects representatives from its various sections—farmer, labor and business or professional—to the Parish Council. The Guild aims at giving effect to what the Council plans.

These plans fall naturally into three main groups: educational, economic and social. Everyone in the parish can benefit by a lecture on Christian social teaching; a library of suitable books can be planned and made available. The farmers can be induced to take more interest in the talks of the official agricultural instructors instead of condemning them off-hand as impractical. A demonstration plot can be arranged and perhaps, too, if the Council is ambitious and the Guild members are energetic, a ploughing match or even an agricultural show.

There is educational work for the youth of the parish, just as there are tasks for the teacher and the doctor. The Councils aim at getting the young people interested in the opportunities for increasing their knowledge of the technical side of their work and developing their latent artistic and dramatic talent. To the professional men is entrusted the guardianship of parish history. They are expected to see that the people are aware of the whole life and history of the parish, of its monuments, its rivers, its schools, graveyards, industries, its very soil and vegetation. The acme of educational endeavor is the establishment of a parish museum.

COOPERATIVE BASIS

The basis of *Muintir na Tíre's* economic planning is co-operation. It points out the benefit to be derived from co-operative ownership and management of limekilns, silos and agricultural machinery; helps to organize collective purchasing of manures, fertilizers and seeds; promotes cooperative drainage schemes, farm-improvement schemes, provision of shelter belts and the repair of by-roads, and helps to bring about cooperative action in regard to land-division, bog-division and the utilizing of local firewood.

The social activities of *Muintir na Tíre* guilds vary from parish to parish. They may be nothing more ambitious than the holding of a *céilidhe* (Irish dance) or they may involve the organization and running of a fête or a track meet. Particular importance is attached to the founding of local dramatic societies—there is a wealth of dramatic talent in rural Ireland—and the chief aim of every guild is the provision, if it does not already exist, of a parish hall to serve as a center for all social events under proper control.

Such is the program laid before the guilds already established and those newly planned. No one guild has ever succeeded with all its projects; few, indeed, have ventured to embark on more than half the possible varieties of work suggested. From its very nature the work is quiet and unspectacular; but everyone has heard, though, of the Rural Week, a veritable country people's parliament held annually at some convenient center, such as a college or training school whose pupils are absent during vacation time. This is *Muintir na Tíre's* showpiece, its great opportunity for making its philosophy known and getting its ideals discussed. The most characteristic feature of these Weeks is the nightly Fireside Chat, an altogether informal discussion of the topics dealt with in more formal lectures read by experts earlier in the day.

The time limit necessary to ensure that everyone present has an opportunity to air his views is practically the only restriction imposed at these Chats, and if divergence of strongly held opinions threatens to mar the friendly atmosphere of the evening, there is always Father Hayes or one of his lieutenants present to suggest a song or point a moral in

a witty yarn at the right moment. No wonder Fireside Chats are so popular that some of them have been known to continue into the night and to have had their smaller counterparts in the kitchens of Irish farmhouses all through the following winter!

But farmers in Ireland, as everywhere else, are a hard-headed and conservative race. One of the first tests they tend to apply to a movement is the amount of practical benefit they stand to gain by it. Unfortunately, not all of them are yet ready to accept the long-term dividends which *Muintir na Tíre* prefers to offer them as a reward for cooperative effort and the temporary sacrifice of individual interests for the good of the whole parish. Hence there are not as many firmly established guilds as there should be, and whole areas have still to prove themselves fit seeding-grounds for the progressive doctrines of Father Hayes and his rural movement.

It must be admitted, though, that apathy is not the only factor in the comparatively slow growth of *Muintir na Tíre*. Many detect a disturbing weakness in its lack of closely knit organization and in the fewness of the self-sacrificing men and women who are prepared to develop its activities on a national scale. These dolefully prophesy that once *Muintir na Tíre* is deprived of the wonderful driving-force and magnetic personality of Father Hayes, it is doomed to fall apart and cease to exercise the undoubted influence for good which it exerts today.

No doubt the urbanity and tact of its founder count for much; indeed, it is difficult to visualize what the movement would be without him. But in view of his comparative youth (he has yet to see 50) one is justified in believing that Father Hayes has many a year of fruitful work before him yet, years which will enable his gospel of practical patriotism to win the acceptance of all the "People of the Land" and ensure its application over the whole of the country.

TUMULT IN THE ANTILLES: HAITI

RICHARD PATTEE

ON A SCORCHING DAY in mid-July of 1915 the population of Port-au-Prince, in a frenzy of hatred and pent-up emotion, dissected the body of President Guillaume Sam, chopped it into little pieces and paraded it about the streets of the capital of the black republic of Haiti. By nightfall, American marines were in charge and remained there until the liquidation of the military occupation in 1933. The Haitians have never forgotten that incident of long ago nor have they recovered from the humiliation that long-term foreign occupation implied to their national sovereignty and dignity.

On January 7, 1946, another incident occurred. Externally it was insignificant enough. A little paper appeared called *La Ruche*, under the direction of a number of students. The journal was reasonably discreet in that it demanded that the President of the Republic put into effect the commitments made at Chapultepec and at San Francisco, about which nothing whatsoever had been done. The little journal was full of the usual demands for the application of a democratic way of life to Haiti. The paper was definitely leftist in its flavor. The Government promptly clamped down on it as subversive, with the result that very soon a large portion of the student population of Port-au-Prince was on strike. This sort of thing is common enough in Latin

America, where students are usually in the vanguard of anything that smacks of revolt or insubordination. The facts behind the incident, which otherwise might have passed as completely trivial, reveal one of the most astonishing popular revolutions in recent years in Latin America.

A few words of background may serve to point up the significance of the affair. Haiti is a black republic, consisting of some 3,000,000 Negroes and mulattoes who occupy a third of the island of Santo Domingo, living largely as small peasant holders on tiny plots of ground scattered over the mountains and valleys. Politically speaking, the story of Haiti has been one of long and almost unmitigated tragedy. Its heroic fight for independence was followed by the contemptuous tolerance of most other nations during its national adolescence in the last century. During the first years of the present century political turmoil reached a peak and led to the active military intervention of the United States, an event that for all purposes suspended the operation of Haitian national institutions for a period of eighteen years. While it was true that, prior to intervention, presidents had been succeeding one another with astonishing frequency and constitutions were evolved with an alacrity that was equally precipitate, nevertheless there was no substantial deviation from the broad historical tradition of the country. The American occupation changed all that. Among other things, in order to teach the Haitians to govern themselves, a constitution was drawn up—the authorship of which is attributed to Franklin D. Roosevelt, then Under-Secretary of the Navy—which foisted a regime on the Haitian people that in the long run has been productive of the situation that flared up in January of this year.

AFTERMATH OF INTERVENTION

Since 1918, Haiti has known nothing but dictatorship. Louis Borno, the elegant and cultivated mulatto president, held office year after year, thanks to American support. When Sténio Vincent succeeded him, another era of more or less benevolent dictatorship took place. Former President Vincent, now living in quiet retirement in New York, was no swashbuckling tyrant. Polished and effete, he played a close political game. There was clearly no liberty of the press, no outward criticism, no free play of political parties. Probably the major sins that can be ascribed to his regime (which lasted until 1941) were: the virtual suppression of the legislative branch of the government; the prolongation of his own presidential term through a plebiscite—in itself an absurd process in Haiti and completely out of keeping with its tradition—and the general suspension of the normal operation of political forces. The method of plebiscites was, incidentally, introduced by the American military authorities, who got the constitution of 1918 approved in this fashion.

In 1941, genial and affable Elie Lescot, Haitian Minister in Washington, was chosen as Vincent's successor. Lescot had been Haitian Minister in the Dominican Republic for some time; had served as Minister of the Interior and later in Washington. A thorough man of the world, with less of the slight air of cynical indifference than distinguished Vincent, Lescot set up shop in a manner that offended large sectors of his people. The accusations that have been launched against him since his abdication in January last and his flight to Canada give a picture of depravity, ruthlessness, straight-out brigandage and sadism that in contrast with Caligula make the latter appear a fairly decent citizen. Obviously the passion and bitterness of the aftermath of revolution do not provide an atmosphere to appraise the contributions of a chief of state. I have read with reasonable care a large number of the sixty-odd newspapers now ap-

pearing in Port-au-Prince, all of which vie in their denunciation of the atrocities of former President Lescot. There is nothing in the Decalogue of which he is not accused. The major offenses attributed to him are: dishonesty in matters of finance; nepotism and privilege in administration; connivance with President Trujillo of the Dominican Republic; and the suppression of all the basic liberties. This is an imposing list, since it includes treason among other things. These accusations and counter-charges will have to be sifted as passions subside and clear thinking takes their place.

REVOLT BROADLY BASED

There can be no doubt that the popular feeling that broke loose last January, set free by the student strike, reflected a widespread and fundamental discontent. The Haitian revolution of January, 1946, was one of the few cases in the republican history of Latin America of a really popular revolt, participated in by all classes of society, from students to housewives. Even the employees of the Ministry of Foreign Affairs and other ministries joined in the movement. There are those who have raised at once the cry of communism. It is quite true that in the *mêlée* of January 5 to 8, many of the more violent student elements professed communistic beliefs. The three or four Port-au-Prince papers that today call themselves communist make broad claims of responsibility for the overthrow of the old regime. It has been heralded far and wide by some of the former members of the Lescot government as communist-inspired. I have been able to discover no evidence for this statement. In fact, the student protests were largely incidental to the revolution and were nothing more than the accidental cause. There were other forces at work, by far more responsible persons who had created already the mechanism of revolution and awaited merely the moment for its popular demonstration. The government of Elie Lescot fell, primarily, because it was unpopular. It fell because the economic life of the country was suspended in a generalized form of passive strike that made it impossible to do anything at all.

On January 9, President Lescot issued a proclamation in which he made dire threats against those who continued to defy him. This merely aroused popular ire all the more. On the 10th the Cabinet resigned and the President made fruitless efforts to obtain the collaboration of others who might carry on for him. This proved impossible. The Government was forced to declare itself politically bankrupt. It was even proposed at one moment that the Supreme Court of the Republic take over the government. This the jurists refused point blank to do.

In the meantime a literal rash of political parties appeared. For years on end Haiti had never known the existence of duly organized political parties. It may be said that, from the time before the American occupation, parties as such were quite unknown and no provision in the constitution was made for them. Obviously many of the newly formed political parties were improvised affairs. One Haitian told me that if two or more friends met on a street corner, they forthwith formed a political party. Most of these parties responded to one single aim: to provide the apparatus for the promotion of the interests of a candidate for the presidency. Candidates for this office have blossomed with singular profusion. The atmosphere of Haiti today is charged with manifestos, proclamations, appeals to the people, statements of program and promises and the sharp give-and-take of political controversy. After long years in which criticism of the Government was taboo and the press thoroughly muzzled, the dam has been broken. Today the most complete liberty prevails—even license, perhaps—and the perusal of the

Haitian press now provides an excellent lesson in the extent and rich nuances of French-language political diatribe.

This very multiplicity of parties, constituting a ferment of interests, made it little short of impossible to form a government. There was no one to turn to, no constituted authority to take over. The legislative chambers had been notorious rubber stamps for years. The judicial branch was unwilling. The only source of authority left was the army, the famous *Garde d'Haïti*, organized and modernized during the days of the American occupation. Ever since that time the *Garde d'Haïti* has been a factor in Haitian politics. More than one of its officers has gone into elegant exile as Minister of Haiti abroad to avoid the flowering of his political ambitions at home. It might be thought that in view of the abnormal situation prevailing as of January 9 the *Garde* would simply seize power and proceed *manu militari* to rule a nation that was drifting dangerously near chaos and anarchy. In the meantime, President Lescot demanded that the *Garde* proceed against the populace and put down the revolt by force of arms. This action the *Garde* refused resolutely to take. One of the most honorable pages of modern Haitian history and, for that matter, of the history of Latin America in recent times, was the moderation, the civilized conduct and the *sang-froid* of the Haitian army. In the entire fracas of nearly a week's duration, exactly four deaths occurred. The army fired on no one; it kept its poise and its head; it refused to be rushed into hasty or ill-considered action. And it is today surrounded by an aura of good will and prestige such as it has never had before.

THE ARMY ACTS

On January 9, Colonel Franck Lavaud, Commander of the *Garde d'Haïti*, read a proclamation over the radio stating that, in view of the impossibility of forming a transition government and in view of the orders given by President Lescot, which the military men themselves could not obey, they had joined to decide on the deposition of the Executive. President Lescot, meanwhile, was confined to his sumptuous residence of the *Manoir des Lauriers*, and three army officers, under the direction of Colonel Lavaud, assumed the reins of government as a provisional executive committee. In the proclamation, Colonel Lavaud promised solemnly that the executive committee had no political ambitions, that it would under no circumstances take over power indefinitely and that the sole purpose of the arrangement was to make possible the orderly return to constitutional practices. With Colonel Lavaud, a distinguished mulatto, were associated Major Antoine Levelt, Director of the Military Academy, and Major Paul Magloire, a Negro. Each in turn took over certain of the ministerial functions that had been left vacant. President Lescot and family were spirited out of the country, thanks to the intervention of the military junta, which desired above all that the former president suffer none of the consequences of popular protest which might have led—or at least conceivably might have led—to a tragic repetition of the excesses of 1915.

The military committee proclaimed that elections would be held on May 12 for a constituent assembly. This, after drafting a constitution, would in turn continue as a legislative assembly and would elect the new president. In an interview with Colonel Lavaud and Major Levelt, I raised the question of the danger inherent in this arrangement whereby the same members who draw up the constitution, also continue as a national parliament. The temptation might be very great to include in that constitution provisions for a term of office that would be self-perpetuating. They recognized the danger, but insisted that the poverty of Haiti

and its lack of means make indispensable that normal conditions be restored as soon as possible, and that a prolonged constituent assembly followed by more elections would simply keep public emotions at a fever pitch. Moreover, these military men are eager to abandon office, and refuse under any circumstances to be candidates, to participate in the elections or to remain in power beyond the earliest possible date when they can hand over the administration to the duly elected chambers and president.

THE FREEDOMS ARE EXERCISED

The executive committee has guaranteed the fullest liberty possible. The Haitian press, for the first time in its history, is full of criticism not only of the enemies of the Government, but of the Government itself. Day after day, such papers as *La Nation*, *La Résistance*, *Combat* and numerous others are extremely critical of the military junta. No restriction is laid on them. No political prisoners are held. Censorship has been abolished completely. The radio is entirely free. Even the Communists are absolutely free to preach their doctrine. The Communist Party of Haiti has come into life, strangely enough, under the direction of an Anglican minister, Reverend Jean Dorléans Juste. Their two or three papers herald the early advent of the dictatorship of the proletariat and vent their anger and indignation on the foul bourgeois who are responsible for the ills of Haiti. The absurdity of the communist propaganda is amply demonstrated in the first number of *Combat*, which gives its program. Prominent among the items is that of combating Trotskyism all over the republic. Haiti, 95 per cent of whose people are rural peasants and most of them landowners, can hardly be conceived as riddled with heterodox Marxism. In short, the military committee justifies this absolute freedom of the press on the basis that communism is no real danger, that it is limited largely to small sectors of the so-called intellectuals, and especially the students, and that is far better to let them blow off steam in the form of virulent articles than to force them underground with the sense of martyrdom. No competent Haitians with whom I spoke felt in the least that communism would make the slightest headway. To attribute the revolution to them is absurd. They merely took advantage of the January revolution to claim its paternity.

A Christian Social Party has come into existence and shows great promise. It is not a Catholic party, but proposes a program of Christian social and economic principles. Its program follows that of the encyclicals and, under competent leadership, may serve an extremely useful purpose. The present military set-up changes not in the least the status of the Church nor does it affect even remotely the Concordat. The military men who make up the present provisional government affirm their entire support of the Church and its interests. Nothing has occurred to reveal the contrary. I sat with them for an hour or so. Their modest, civilized attitude, their absence of fanfare and stridency made a profound impression on me.

I believe that the Haitian people have revealed in an admirable way that a small Negro Caribbean population can stage a popular revolution and do it in a fashion worthy of nations of far greater tradition and moderation. The impression in the foreign press was unfortunate. The feeling one received was that the Haitian revolt was a wild, undisciplined rabble, looting and burning. One or two residences were burned; some looting took place. But these minor incidents do not affect the salient fact that Haiti has put on a revolution in which bloodshed was insignificant, which allowed the former president to depart unmolested, has put

freedom of the press and speech into effect, left the members of the former government unmolested in their homes and which is directed by a military junta that displays one single purpose: to leave office as soon as possible. This is eloquent testimony that the Haitian people in many ways has come of age.

THE POPES' LETTERS REACH THE SCHOOLS

RAY BERNARD, S.J.

IF THE PROPHETIC, lean-faced Leo XIII and overworked Pius XI could witness the scene in many Catholic schools today, they would beam with delight; for these great Pontiffs strove long years to point out social errors and the programs to cure these errors before they upset the stability of the world. Yet their words seemed to have found no response.

Today school children are thumbing through simplified pamphlets treating of the weightiest matters the Popes wrote about—and liking it. One would think that scholars and theologians and philosophers and economists would be the only ones interested; yet Johnny and Alice Mary seriously discuss the living wage at night.

Over fifty high schools and colleges in this country use these encyclical pamphlets as part of their curricula today. Five of them report 230 students in their 20 classes employing such texts. Moreover, the Detroit archdiocesan course for high-school seniors lists the encyclicals as required references in Religion units. Schools that have taken up this now-popular study are scattered throughout the land, forming the minds of rich and poor among our tomorrow's citizens—in New Jersey, Kansas, California, Connecticut, New Mexico, Ohio, Missouri, New York and Illinois. A Chicago academy for girls used 360 texts.

If you wonder whether this instruction has results, here are some comments from teachers. "The children," reports Mother M. Saint William of Loretto High School, Marquette, Michigan, "adopt Catholic principles in expressing views on social and political questions." Her seniors range from 16 to 18 years. "The study of the encyclical on education definitely influenced students to change their decisions about attending secular colleges, and the majority were led to choose Catholic colleges," says Sister Maura, O.P., of Saint Dominic Academy in Newark, N. J. Mother Alma Miller, R.S.C.J., of the Convent of the Sacred Heart, Noroton, Conn., firmly believes that students of the encyclicals get a grasp of the breadth of the Church's teaching in this way: "Frequently they give naive expression to what they expected to find, and are astonished at discovering 'how broad the Church is.' Their minds are obviously awakened to social problems and the part they themselves can play in remedying them."

The most convincing evidence of good results is that orders for these special editions flow heavily into the offices of the Paulist Press in New York. Of their total encyclical-pamphlet distribution of over a million copies, the simplified texts used in the schools constitute ten per cent. In two years their sales soared to 118,060, and are expected soon to exceed the present general total.

Prepared by Father Gerald C. Treacy, S.J., the booklets are found by teachers to be quite adaptable to high-school students and to the usual procedure in a high-school class. There is little difficulty over pupil comprehension. Sister

Maura explains to her classes, for example, the general purpose of the encyclical to be studied. Then she discusses the various points with the pupils and draws out their thoughts by questions and forums and debates on the issues found to be more controversial. Mother Miller gives an outline before the reading of the text is started. Then there follows detailed explanation, and certain sections are more carefully analyzed. The students search current periodicals for any examples of application of the papal principles. To make it more personal, they look also for instances where they themselves could apply the directions practically.

In Religion classes at Bayley High School in Morristown, N. J., socialized recitations and supervised study brought about a great increase of interest in the papal teachings. Here, too, factual information from the daily papers furnished much discussion matter when looked at from the Catholic attitude. "Forty-nine students in Religion and Civics," Sister M. Pauline found, "became quite observant, in this way, of violations of Christian principles in economic or political and religious questions which they read in the papers."

Notably leading in the preference of the girls usually was *Love Undying*, the simplified version of the encyclical on Marriage. *Heaven's Beginning*, the treatment of the letter on the Mystical Body of Christ, competes in popularity. Other titles the boys and girls thumb through and study are: *Labor's Charter*, *Rebuilding Society*, *God and Liberty against Satan* and *Education True or False*. From these, students derive much solid help in vocational guidance as well as in their individual daily living, and are introduced to and familiarized with authoritative sources of Catholic teaching.

The handiness, simplicity of presentation, the short outlines, the lively style and overall brevity appeal especially to the 36 members of the sociology course at the Champlain Valley Hospital School of Nursing, Plattsburgh, N. Y., Sister Mary Frederic reports. "Where former classes in the same subject lacked stimulus and found difficulty in reading the regular text," this instructor says, "the present students find the new lessons appealing, pleasant and interesting."

Graduates who have gone on to specialize in Ethics and Economics have commented on the valuable background they acquired from studying the encyclicals in high school, Sister Maura noted. They and all the others learned to quote the Popes directly on the matter of the encyclicals.

Brothers Justin and Alphonsus Fidelis of Manhattan College, New York City, use the simplified encyclicals in Religion and Economics classes for seniors. They find that the more discerning students discover in these writings the intellectual leadership they seek.

Gradually these brave teachers and serious children are shaping the world and so remolding it that social conditions will contribute to the salvation of souls, instead of hindering it. For in this growing use of the powerful documents issued by the Popes they steadily spread the teachings of the Pontiffs. They mean business.

WHO'S WHO

JOHN J. M. RYAN lives in Crumlin, County Dublin, Ireland.

RICHARD PATTEE, head of the Latin-American Section of the State Department's Division of Cultural Relations from 1938 to 1943, has just been re-visiting the Caribbean Islands to observe and study current developments.

RAY BERNARD, S.J., is a student of theology at Saint Mary's College, St. Mary's, Kansas, specially interested in the papal encyclicals and race relations.

ARMY DAY ADDRESS

EDITORIAL

WHEN President Truman delivered his Army Day address in Chicago on April 7, he raised a question which time makes ever more and more urgent: the question whether we are ready to assume the responsibility and leadership for the world's peace which belong to our present power.

The United States today is a strong nation; there is none stronger. This is not a boast. It is a fact which calls for solemn thought and due humility. It means that with such strength we have to assume the leadership and accept responsibility. It would be a tragic breach of national duty and international faith if, consciously or carelessly, we permitted ourselves ever to be unprepared to fulfil that responsibility.

Furthermore, insisted the President:

We must remain strong in order to retain our leadership and, with all our resources, exercise that leadership on behalf of a world of peace and harmony among all nations and peoples.

If that responsibility is to be accepted and that leadership is to be exerted, it will demand a firmness and consistency of policy for which universal military training—that dubious proposition so insistently advocated by the President—is no sort of substitute.

At the crescent-shaped council table of the United Nations, our country speaking through Secretary Byrnes has made ventures in leadership during the first sessions of the Security Council. We have abandoned the largely passive attitude of mediation, which appeared to have been our choice at the UN meetings in London, and have taken some degree of initiative. With full credit to Mr. Byrnes for whatever ventures he made in urging the matter of procedure, he and the other delegates of the Council still have to face the crucial matter of substance, which the Australian delegate so frankly placed before them. If we fail now in insisting upon the "careful, orderly and methodical examination of the facts and information relative to the dispute" which Colonel Hodgson demanded, we shall find rapidly slipping from us whatever claims to leadership we may have laboriously acquired.

It is not pleasant to weigh the full measure of our responsibilities, but it is still less pleasant to survey the scope of the troubles that may befall us and the entire world if we fail to live up to them. Our occupation of Europe has made us responsible for preserving the good name, not only of America but of all democratic government, with the people in Germany and elsewhere with whom our thinning and homesick and partly demoralized troops come in contact. And on our success in handling the problems of unemployment, rehabilitation and freedom from racial discrimination in the matter of our returning veterans will depend the bulk of what moral prestige we still retain. We cannot evade our responsibility for caring for the displaced persons in camps, or for protecting them from forced return to death and torture in their own countries, any more than we could escape the consequences if through a truculent and short-sighted policy on Spain we lit once more the flames of civil war in that country. The lack of any clear-cut policy in dealing with Latin-American countries has cut a heavy toll when our leadership was first asserted, then refused and made a capital election issue in Argentina.

"In the pursuit of peace," said the President, "there can be no single path. We must have a policy to guide our relations with every country in every part of the world. . . . Our foreign policy must be universal."

But all those paths must lead to but one single goal, to maintain liberty and justice for all, cost what they may, as far as in the power of our country it lies. If we slip now, as we have stumbled in the past, we shall indeed be prostrate.

JUVENILE DELINQUENCY

THE FACT that juvenile delinquency holds a serious threat for our country's future today forces itself upon all save the most frivolous minds. Nevertheless public opinion has not yet been aroused to the point of demanding effective measures to improve the situation. Full details, perhaps, are not well enough known. Harried police administrators and understaffed social agencies do not want the full burden of reform placed upon them. Inertia and the very human tendency to leave well enough alone also account for much of the apathy.

It does no harm to recall a few facts. In 1944, youths under 21 years of age arrested and fingerprinted numbered 107,762, or 22 per cent of the total arrests. Those between 21 and 25 years accounted for another 14 per cent. In 1943, youths under 21 committed 13.2 per cent of the criminal homicides, 32.2 per cent of the rapes and 13.7 of criminal assaults. The same age group was responsible for 31.7 per cent of the larcenies, 39.3 per cent of the robberies, 55.8 per cent of the burglaries and 65.1 per cent of the auto thefts. The slight decline in 1944 in practically all categories (larcenies, however, increased nearly 4 per cent) may be attributed in part to the larger number of youths in the armed services. Even these figures do not tell the whole story, for some localities do not fingerprint youthful offenders. The postwar record remains to be seen.

Our secular educational system with little or no moral training must share the blame for youth's delinquency. Lower standards of family life and marital infidelity also play a part. It is no secret that delinquency thrives on broken homes, and that in this connection social status provides no safeguard against wayward children. Catholics, despite the Church's insistence on religious education and marital fidelity, cannot afford to be complacent. Even the casual visitor to penal institutions knows that being born of Catholic parents, living in a Catholic parish and attending a Catholic school are no sure guarantee that the youth will avoid trouble. Social workers, when they study the religious background of problem cases, at times turn up facts that should give us pause.

Heading the list of non-moral factors tearing down American family life is our disgraceful housing situation. No one individual or group is to blame. Current social abuses have brought us to the present condition. To eliminate this source of delinquency means overhauling the construction industry, changing municipal building codes, improving land tenure and tax-assessment regulations. It means more community acceptance of responsibility for planning and zoning, better distribution of facilities, social services, schools, churches and recreation centers. In short, a radical reform.

Add to inadequate housing other factors making for juvenile delinquency. Under the present wage system insufficient family income often invites both parents to work outside the home. Congested urban living deprives youth of outlets for imagination, play and constructive instincts.

Traditional youth centers and recreation programs, even where they exist, too often rest satisfied with helping those who actually come to them. Nor have we as yet given youth anywhere near enough of the vocational and economic security it requires. Until more attention is paid to these factors—along with improved moral training—juvenile delinquency will continue to grow. Too many of our socioeconomic patterns are against giving youth a chance.

RESURRECTION

SAINT AUGUSTINE once said: "That Christ died is admitted even by pagans; but that Christ rose from the dead—that is the faith of Christians." On the fact of the Resurrection is based the central Christian dogma that there has been released into the world the Holy Spirit of God, whose power is stronger than any death. And from this dogma springs a faith, not only that there is life beyond the grave, but that even in this world there can always be for man a resurrection. This is the hope offered not only to individuals but to society.

What need there is today of this faith and hope, when all the world's doubt is summed up in one question: Will there be a resurrection?

Everyone who knows where the roots of civilized man are has on his lips the query: Will there be a resurrection for the civilization of Europe? Does the iron curtain seal a tomb? And westwards of it, how far will a social system, alien to all that Europe once stood for, spread its chill? What of Poland—will it know a resurrection? And will the Jew emerge from the grave in which he has been buried these last years, into new life in Palestine? And Spain—sealed off from the unity of nations, when once it was the fountainhead of all the highest thought on international society—will it come forth as a vitalizing power in the new world? And Germany—are there seeds of resurrection in it? Will Potsdam open an agonizing passage into a new life, or an avenue to despair, and new rebellion? And Italy, once the heir of all that was best in Greece and Rome—what will come out of its shattered ruins?

Millions are asking the question: Will there be a resurrection for the family life that once we knew? May we look for an end to this death in life, this homeless wandering, this separation from those we love? Parents ask: Will there be food to quicken into life the dulled eyes of our starving children, and revive our own withered strength that we may work? And peasants ask: How shall we, with insufficient help and worn-out tools, bring to life our dead fields, our stunted crops, starved for fertilizer?

With even greater fear, men ask: Are the old hates seeing a resurrection? And where are the new loves—is there no power to make them live before we all die? But dominating all the questions is the crucial one: The old ideas upon which our civilization is built—will there be a resurrection for them? The simple, but infinitely energizing ideas about God, and Christ, and the Church, and man, and justice, and the end of human society, and fraternal love—can these ideas, wounded and scattered, be gathered together in their wholeness, and made into a body of truth, to command man's obedience and in return offer him a new order of human life.

Will this world see its own resurrection? The fact, the dogma and the faith answer in unfaltering accents: Yes.

ADVICE FOR MANAGEMENT

TO ITS 30,000 subscribers, most of them business executives, the liberal-minded Research Institute of America sent last week one of the best studies of communism in action yet to appear in this country. Unlike a good deal of anti-communist literature sold to businessmen—which is frequently distorted by a hopelessly reactionary bias—this report was written by men who are thoroughly familiar with the labor movement and who know the difference between a communist and a militant social crusader. In view of recent developments, both at home and abroad, the report, entitled "The Communist in Labor Relations Today," could scarcely have made a more timely appearance, as will be clear from the following brief analysis.

Business executives are warned that, odd as it may seem, their "labor relations may depend on future American or Russian foreign policy." The reason for this is that "Soviet foreign policy is the barometer of the activities of a CP-dominated union. American CPers live by one principle—Russia first."

Already, the report points out, the Party has adopted a new line in industrial relations. The shift from Earl Browder to William Z. Foster means that the wartime honeymoon with management is over, that from now on "the CP will push harder for widespread strikes—strikes which will be based on exaggerated charges and demands." There will be mass picketing, defiance of injunctions, dramatic mass meetings and all the shock tactics associated with class warfare.

In dealing with this problem, business executives are urged not to use the word "Communist" loosely. The report points out, quite justly, that "Communists find it easier to conceal their own identity because others have frequently been mislabeled as Communists." As a result of this confusion, Communists have succeeded in convincing many people that "red-baiting" is a dishonorable and undemocratic pastime, and that all criticism of Communists, enlightened as well as ignorant, is red-baiting. The authors of the report believe that "employer charges of communism against a Communist union are likely to boomerang." There exists no reason, though, why employers should not spot "job applicants who are CPers" and refuse them employment. This is not improper discrimination since "the employer's need to protect himself in hiring flows from the fact that CPers have divided loyalties which are likely to present a major hazard to the normal operation of the business institution."

Above all, employers should try to get along with unions. They should "settle grievances as quickly and expeditiously as possible." Any other policy is self-defeating, the report insists, since a tough management policy in dealing with non-communist union leaders plays into the hands of the CPers.

With respect to this last observation we would like to add that its truth is unfortunately confirmed by our own experience. As we write these lines there comes to mind a particularly discouraging case involving a Catholic employer. After a long and bitter struggle, his employes had succeeded in ousting the communist officers of their local. When the new officials approached him to negotiate a contract, this gentleman, who no doubt regards himself as an exemplary Catholic, proved to be so selfish and intransigent that they were forced to return, several months later, empty-handed to their constituents. At the next election, the constituents intend to vote the communists back into office.

If the Research Institute's hard-bitten report will do no more than enlighten such benighted executives, it will have served a good purpose.

LITERATURE AND ART

THE SALT OF THINGS

DOROTHY DONNELLY

THE TIME IS MORNING, or, to be precise, that unpredictable moment of morning when our eyes open and we meet once more the challenge of the light. On this morning, as on many a one, we respond by closing our eyes again, in recoil from the pale surprise of day seeping through the windows. The effort required to meet it is too great. Night has drained us of memory, of the riches of recollection, of yesterday's heaped-up ambition. The prophecy of the new day with its forecast of burden, of banal activity to be repeated, lies heavily upon us. Momentarily eyelid and coverlid afford sanctuary, holding back the imminent hours. Another minute, we plead, one minute more of inertia, of oblivion. Thus, feebly, we meet the daily temptation to barter with darkness, with negation, with non-resistance, to collaborate with pessimism.

But the day is importunate and will brook no further delay. Gradually the will salvages itself, the mind remembers, the spirit revives. Eyelids lift and admit the light. Through the quiescent layers of consciousness filters the memory of an all-important appointment, but the tenuous thought subsides without coming clearly into focus. Slowly the right hand is withdrawn from under the covers, like a sword from its scabbard, and in the name of the majestic Trinity lays upon the inert body the full signature of the Cross. The spirit having by this token accepted whatever weight the cross of the day may assume, finds itself lighter and freer, and bodily lifting up its partner, flesh, stands him on his feet.

Surpassing strange that this vertical position immediately works so marked a difference. The reassertion of the upright line between earth and sky quickly establishes a proper sense of balance so that the proportions of the unknown day are suddenly seen to be revised and adjusted to our resurgent strength. We take steps; we walk across the floor, and the movements of legs and arms, like the wing-stretchings of an awakened bird, stir strength in the languid body. A handful of cold water is tonic to the face, electric to the mind. The outlines of thought clear and harden. That earlier, subsided memory, now distinct, comes to the surface, and the expectation of an approaching rendezvous brings a flush and a thrill to the soul.

Now softly we descend the stair in the quiet house. Through an east window surges the glow of young clouds suffused with rose, clouds curved and colored and lying like shells on some bright, distant beach. A dove coos gently from a nearby tree. Color has come back with morning to the world. Sound has returned; lovely sound, "thy voice is sweet."

The reaching hand touches a missal and lifts it from the shelf. Between the leaves, at the place where it opens, lies a picture printed on thin, ivory-colored paper. At its sight the heart stirs as if light had entered and wakened it, as if it had tasted something sweet. It remembers again the coming moment, the now-near moment when body and soul will have their morning rendezvous with love. In the pictures the Lover, in the guise of a bearded Chinaman, amiable of face, bending a little and eagerly listening as He holds a lighted

lantern in His lifted hand, knocks at the closed door of a tiny, thatched cottage. Gently He knocks, gently, hopeful, lovingly knocks, waits, knocks. Will the sleeper arise and open the door? Oh, let the sleeper waken and come quickly, for His courtesy will not permit Him to enter this house without the soul's consent. In the background are shapes of silence. A tree rises, tall, mysterious sentinel of secret areas, stretching its soft-sleeved arms toward east and west horizons. Beyond, the landscape winds, as it were, endlessly, suggesting immeasurable spaces, islands and turning rivers in the invisible distance.

A door opens and we step out into the morning. The air is grained with odors of sun and leaf and quickening buds. Rose is on the roofs and gilt upon the chimneys. Off to the west the laggard moon has caught itself on a branch and hangs upon it like a lantern of gold.

Sleep's narcotic wears away, and the appetite for life returns, courage to bear the tension of being. Taste is restored and the savor of time present is confirmed.

Light is tawny among the grass as the day rouses itself and stretches, like a young lion feeling his strength. The twittering and rustling and motion of wings betray that tremor of delight that passes through creatures at the first delicate touch of the returning sun.

Then by the happiest circumstance it is given to us to observe an instance, a particular detail of that throb of love that goes round the world at the break of day. Passing beneath the branchy arch of a line of trees, all unheeding of the activity going on among the young leaves overhead, our ears are opened, and we hear in that green world above us certain delightful sounds, subdued like the tones of a personal and private conversation. It is a low and intimate chatter, a fast, sweet murmuring, carried on by two birds, in two separate trees. The eye catches only a flash of cardinal color, but the feeling of slender shapes of intense and hidden red burns the eye of the imagination. And the ears joy in those delicious, secret sounds by which these two birds interchange and communicate their perfect content. So evident is their pleasure that it almost seems they had purposely separated in order to enjoy these messages shuttled back and forth from tree to tree. Stirred by the sunny air of the young morning Pyramus and Thisbe are whispering through the hedge in great delight.

Who but One could have caused this dappling of joy upon His creatures? Man must needs remember Him by this, His sign, the mark of joy that He has left upon every thing. As if He could not bear to have us at any time forget Him He has written His signature everywhere. "Do but remember me," He seems to say, "as I do thee." And how is it possible to forget One whose identifying fingerprint lies visible upon every creature?

The sun is on the square stone, the cross surmounts the tower. I approach the place of meeting. It is the moment of quick heartbeat before the climax, before the rendezvous. My heart and my flesh rejoice. . . .

At my approach a cloud of sparrows crouching at the curb flies up like dust and disperses into the air. The sparrow hath found her a house . . . and I . . .

Oh, the salt of things, of words, of promises, that gives us back our taste for the living day. The temptation to choose the painlessness of the *is not* is conquered by a sharp zest

for the ★, which has been returned to us altogether simply, as it were by a sprinkle of salt.

A door opens, then closes behind us. We have stepped quietly into another world, onto an island, silent, remote, shadowy, the shadows touched with gold and the silence pulsing with promise. We know, at peace, in this island of repose. Lovely, lovely are thy tabernacles!

Before us the little satellite candles await the advent of the Sun soon to appear from out the veil of cloud, making glad His kingdom.

Within, the heart prepares itself for Love, for that morning meeting in which is exchanged mutual token of fidelity. This interior preparation is never finished, always being at some point joyously interrupted by a soft footfall and the presaging rustle of silk, and then, like a bell, a further dawn of lights, a soft sweep of music shaking itself out like wings over the shadowy nave.

Now indeed is our night-waned strength renewed like the eagle's. Now appears in its fulness the glad strength of morning. Now triumphantly breaks forth the true dawning of the day.

TASTE AND WORTH

MY FRIEND MORDICUS found himself in the midst of a discussion not long ago. It seems, so he reports, that over the bowl that lightens and the quaff that cheers, some boon worthies began to worry the subject of likes and dislikes about. Mordicus wasn't disillusioned by their having likes and dislikes (he does nobly that way himself), but he was brought up short a bit by the pool of rash conclusions into which his friends belly-whopped from those emotional springboards.

"No matter what anybody says," asserted one, "all this modern art stuff leaves me cold. I get so hot about its confusion that tries to make us think it means something. I don't like it, and it's no good."

"I feel the same way about a lot of things that are not exactly modern," chimed in the other convivialist. "Take this high-hat music, all the symphonies that run around in circles. Did you ever hear anyone able to whistle a tune from them that had a beginning, middle and end? I just don't like them; they're no good."

Here Mordicus felt impelled to interject a sapient remark or two. What he said, I am authorized to report, ran somewhat in this tenor, though I cannot hope to capture the wit and wisdom with which he made his points. Suffice to say that two converts linked arms with him at the evening's end.

See, said Mordicus, you are mixing up two different things. There is first of all a matter of personal taste and then there is the something else again of objective worth or fact. If you say that you do not like broccoli, what you have said is merely that you do not like broccoli, and you cannot make a lyric leap into the conclusion that broccoli is no good, not unless you can go ahead and advance just grounds to prove that the reasons you do not like broccoli are sufficient to make everybody dislike it. For then, if everybody disliked it, we might say it was no good, at least as food.

But the fact remains, Mordicus continued, that broccoli is good. First of all, plenty of people do like it and, even more than that, dietitians could tell us, I suppose, that it contains iron and calcium and other intriguing things which sound, indeed, like a chemical laboratory, but which do make up the stuff that we call food. So whether you or I like it, it is still good food. Speaking of broccoli brings me quite

obviously, Mordicus cleverly went on, to Beethoven. Now, there are lots of people who like Ellington better than they do Elgar, Whiteman better than Wagner, boogie-woogie better than Beethoven, but you know they really just cannot say that *therefore* the Duke, Paul and the myriad composers of the rolling bass are superior musicians.

And this, said Mordicus, settling back with the air of a man who has reached the marrow of his matter, strikes me as being a point that needs to be recalled just about now. For I see that a famous (and I venture to say even great) book has recently been reissued. It was first published in 1940 with the title, in this country, *The Labyrinthine Ways*. The reissue is called *The Power and the Glory*, which was the original English and, I think, a weaker, title. Well, it will be widely read, I hope, and the storms will billow and surge around it again.

By this time Mordicus was snuffing the air like a steed of one of the Light Brigade. Good storms are beneficent, he asserted. They serve to clear the air. But this particular one would lose some of its directionless fury if readers and critics would remember that personal taste is one thing and objective worth another. There are many people who will start *The Power and the Glory* and be repelled, not because there is anything actually repellent in the book, but because they simply do not like tales that are somber, stark, that are written, as it were, to an accompaniment of muted brass in minor key, of funereal tympani, and against a background of lowering clouds and ominous lightning twitching on the far horizon.

That is the tone of Graham Greene's story. Many a reader may not like it, but honestly he ought not make the leap to assertion that therefore the book is no good, or, even more inconsequentially, that it is a bad book. Yes, I know, Mordicus hastened to add, for he saw the objection shaping, I know that the hero, the main character of the book, is a priest who has indeed fallen from his high calling, but it ought to strike a reader who approaches the book with the realization that he will be reading a somber theme, that the priest is not really the hero at all—the main character, the protagonist, is *the priesthood*. Incidentally, said Mordicus with just a tinge of rather malicious complacency, for this was rather a favorite theme of his, Edmund Wilson, in the March 23 *New Yorker*, misses this. He stuffily complains that Greene's priest who "is merely a victim, who is merely pursued and executed, does not stir us with the spiritual passion that ought to be conveyed by the life of a saint." Oh, Edmund, Edmund, mourned Mordicus, *that* is just and precisely the terrific pathos of the story; the little priest is *not* a saint; he has been a weak and sinning man, but his office, the sacred character that he bears so unworthily, bursts at long last like a sunrise through all his fogs of unfaithfulness and urges, no, rather goads him to an act of priestly duty and charity which he knows will lead to his martyrdom . . . he is not *merely* pursued and executed; he chooses his death, with reluctance, timorously, unheroically, but at the same time in a spirit of reparation, with the knowledge "now at the end that there was only one thing that counted—to be a saint."

Mr. Wilson, concluded Mordicus rather wearily by this time, mixes up his personal dislike for the book with the truth and values that really reside in it—it's too bad that too many Catholic readers incline to do likewise.

That is all I can report of Mordicus' remarks, for (had I mentioned this?) in England the proprietor always comes around at eleven and intones "Time, gentlemen, please."

H. C. G.

FOR THE LITTLE ONE'S FIRST HOLY COMMUNION "Sing a Song of Holy Things"

By Sister Mary Josita, O.S.F.

With Colored Illustrations by
Sister Mary Maxine, O.S.F.

TEACHERS as well as parents will welcome this book as a means of imparting religious knowledge to the younger child. Just as St. Francis Xavier taught the Catechism in rhyme, so Sister Mary Josita explains in delightful rhyming verse the religious truths ordinarily taught in preparation for First Communion. Celebrated also in this book are the chief feasts of the liturgical year, related in charming verse. An ideal method of preparing classes for their First Holy Communion.

Cloth Bound—112 Pages—\$1.50

THE TOWER PRESS

631 N. 15th St., Milwaukee, Wis.



EYE EXAMINATIONS
Three Registered Optometrists having years of experience are at your service, to give you examination and advice.

JOHN J. HOGAN, INC.

Six East 34th St., New York, N. Y.
Opposite B. Altman's 34th Street Entrance
Telephone: CA. 5-6774

GLASSES

at reasonable prices
Established 1892
Louis Merckling and Staff
Optometrists



**A SIGN
OF
GOOD
FOOD!**

When you see Sexton Catsup or Chili Sauce on the table, you can anticipate a delicious meal. Your host is interested in good food for pleased guests.

Sexton Quality Foods

BOOKS

SWEET SINGER OUT OF TUNE

DAVID THE KING. By Gladys Schmitt. The Dial Press.
\$3

THE VALIDITY OF THIS NOVEL stands or falls on its fidelity to the spirit of the Jewish religion in the times it seeks to interpret. Needless to say, such fidelity is not an easy thing to compass; indeed, we might almost begin *a priori* by saying that a theme of such sweep and supernatural depth lies beyond the legitimate province of a novelist.

However that may be, wherein does Miss Schmitt fail in her truly herculean attempt? It is impossible to detail all the elements that go into making her picture dangerously distorted, for her story is told through 700 pages, but here are the main stumbling-blocks. It is true that the Old Testament knew little of the *benignitas Salvatoris nostri*, but *David the King* leaves a distasteful impression that the Jews knew only a God of vengeance, of wrath and violence. This is false, I hold, not only to the Old Testament as a whole, but especially to the period and person of David, in whose Psalms the mercy and gentleness of God (*Deus misericordiarum*) shine through sweetly and strongly. Again, references to "sacred dice," "speaking oaks" and similar pseudo-religious trappings give the impression that the Jewish religion was but a step, if even that much, removed from the superstitions of paganism.

Furthermore, her references to David's sense of the "Other Jahveh" smack unmistakably of a certain or rather uncertain polytheism. Lastly, treatment of the Prophets Samuel and Nathan foster the belief all too common outside the Church that there is no difference between these visitations of God and common epilepsy (Sholem Asch fell into the same distortions in his *The Apostle*).

These are the fundamental difficulties that make this a dangerous book for a reader who has not enough knowledge of the Old Testament to correct the impressions as he reads. There are other aspects that, though less vital, still make the book suitable reading for only a small audience. There is, most regrettably, the impression given that the friendship of David and Jonathan is the guilty relationship of sexual perversion. I would like to mention here, lest some might think that this is merely what I have read into the story, that two other reviewers have accepted this aspect of their friendship as being what Miss Schmitt says and what was the historic fact. Furthermore, though Miss Schmitt cleaves to the facts of David's many wives, there is a wealth of detail in recounting his liaisons that leaves the bad taste that David was little short of dissolute. Certainly, in the whole matter of sin and repentance, it is not the repentance that will make the most lasting impression on the reader and that, again, is not true to the character of David.

So much, in summary, of the fatal weaknesses of the book. It cannot be said that these weaknesses might just be passed over, and the book judged solely and purely as a piece of creative writing, for in an historical novel, the creative element must be properly subordinate to the truths of history. Miss Schmitt's undoubted talents have run ahead or awry of God's dealings with His chosen people.

In justice to the author, it must be said that this is a monumental work. There is a dignity to the conversations that approaches the Biblical style; long research has gone into its composition; there are an analysis of character and a power of description, both of which, while rather long-drawn-out, are penetrating. The imaginative re-creation of battles, of daily routine, of customs and manners, is well done. But it is when the author leaves these minutiae of historical fact and enters the larger province of David's and the Jews' fundamental relationships with God, that her touch becomes false.

Evolutionists will like this novel, for they will be able to read into it, with no small, if perhaps unconscious, help from the author, that the Jews were just a cut above brutal and superstitious cave-men. Those who believe that the Jews, and David quite especially, were the object of God's direct and loving Providence will feel that the book slumps far below any really adequate realization of that lofty concept.

HAROLD C. GARDINER

OR AT LEAST SIGNPOSTS

THE FOUR CORNERSTONES OF PEACE. By Vera Micheles Dean. Whittlesey House. \$2.50.

THE RESEARCH DIRECTOR of the Foreign Policy Association has composed a competent and readable little volume on the Dumbarton Oaks Conference and Proposals, the Yalta Conference and Agreement, the Mexico City Conference and the Act of Chapultepec and, finally, the San Francisco Conference and the Charter of the United Nations. A somewhat indiscriminating chapter on "Potsdam and After" is included in a volume written too soon after the Potsdam Conference to have given the author time to reflect on its implications.

Although subsequent revelations have deprived the Yalta Agreement of any claim it ever had to be designated a "cornerstone of peace," the other three meetings and agreements—Dumbarton Oaks, Mexico City, and San Francisco—remain of lasting importance. To have in book form accurate accounts of the circumstances and negotiations of these meetings, insofar as these are publicly known, and to have in addition the complete texts of the documents drawn up on those occasions, including the Statute of the Court of International Justice, is a great help. All persons actively interested in the life-and-death struggle to introduce into international relations a civilized substitute for the barbarous habit of resorting to total war for the "settlement" of disputes between nations stand in debt to the author.

In view of all that has happened since this volume went to press late last summer, one wishes that the text of the Yalta Agreement had been included. Such inclusion would have been more consistent with the well defined scope of this book than the inclusion of such texts as those of the Crimea Agreement, the Treaty between the Soviet Union and the United Kingdom of May, 1942, the Franco-Soviet Alliance of 1945, and the Russian-Czecho-Slovak Mutual Assistance Treaty of early 1944—useful as these texts are.

The all-absorbing issue running through all efforts for the organization of collective security and political harmony between nations in recent years has, of course, been this: can peaceful collaboration be carried on through acceptable political means between two civilizations as opposed in fundamental outlook as the Soviet Union and her satellites, on the one hand, and what may loosely be called "the democracies" on the other? Mrs. Dean really does not face this issue squarely.

Although it would perhaps be unfair to identify her with the dwindling corps of Soviet sympathizers and apologists amongst us, she shows symptoms of sharing their outlook. For example, the anti-Communist "sentiment" of Latin-American countries is ascribed to "fear of social change" (p. 59). And Molotoff's bold but really very vulnerable and obviously insincere exhibition of himself as the champion of human rights at San Francisco draws this unsophisticated declaration from the author:

No one can possibly claim that citizens of the USSR do not enjoy all the rights and privileges advocated by Molotoff for other nations (p. 65).

If, instead of making this highly subjective assertion, Miss Dean had listed in full the human rights "advocated by Molotoff" it would be easier to point out one by one how the Soviet tyranny denies them to its unwilling subjects. Even the "right to work," which is mentioned, is not much of a "right" in a country which specializes in forced-labor camps, forced collectivized farming, and completely state-dominated trade unions. Why Molotoff was ever allowed to pose as the champion of more rights than we were willing to force other nations of the world to underwrite remains a mystery of ineptitude on the part of our delegation to the Golden Gate. Similarly, she succumbs to the party-line complaint that the iniquities of the British Empire hang a millstone around the neck of the United States in its efforts to present a united front of the democracies in favor of freedom (p. 118). If anything remained to be done to make the British Empire look good, the Russians have done it since last summer.

As a reportorial job, this volume maintains a high level of excellence. One gets a better "look-around" at the respective problems than the above paragraph might lead one to think.

THE RETURN OF FATHER MARTINDALE

It is a strange case, that of Father Martindale. For thirty years he had been one of the formative elements in England's spiritual life; but, as one does with the living, we took him for granted. The books came pouring out, we read them and were vitalized by them, and were glad he was there and that was all. With such men as he, it is only when the flow stops suddenly, that we realize how great a thing it had been. And this usually means that the man has died.

But with Father Martindale it did not happen so. The flow of his writing stopped, but not because he was dead. He had gone in 1940 to give some retreats in Denmark. He arrived there just as the Germans did. There, then, he was caught and had to stay for five years, cut off from all contact. What it meant to him, we can only guess: for one thing, his room was within a hundred yards of the execution park and for five years he heard every volley of rifle fire. What it meant to us was a vivid realization of what *he* had meant to us.

Now he is in England again: and the British Radio has asked him to give six readings in Holy Week. Back from the dead, he has chosen to talk on Love—Love Creative, Redemptive, Love Sacrificing, All-Embracing, Love to the End, Love Beyond the End. The manuscript reached us three weeks ago; the book (CREATIVE LOVE) came out on April 10th.

I saw Father Martindale immediately on his return: he had looked ill, and been ill, when he left England: he returned looking more like a corpse than any man walking about on his two feet has ever looked. But these Readings are fresher and more alive than anything he has written in years, as though, where other men lapse into second childhood, he had leapt into second youth. From the moment he tells of the man whose claim to have committed every sin he punctured with the question, "What about suicide?" we are in contact with the young Martindale: that is with the man who in our generation has written of Christ Our Lord most lifegivingly.

CREATIVE LOVE

\$1.00

At your bookseller or from

Sheed & Ward, 63-5 Av. N. Y. C. 3

Announcing MASTER AND MODEL

By
Rev. Simon Conrad, O.F.M.Cap.

Here are eighteen cameos; each, while preserving the dignified and divine features of the Son of God, depicts characteristics proper to the angle from which we view them. Each person beholds perfections peculiar to his point of observation. In Him the gentleman seeks kindness incarnate, the scholar discerns the wisdom of absolute goodness, the teacher learns the unsurpassed pedagogy in Christ's method of teaching by example.

\$1.50

THE NEWMAN BOOKSHOP
CATHOLIC PUBLISHERS AND BOOKSELLERS
WESTMINSTER, MARYLAND

The analysis of the Charter needs to be supplemented by the excellent pamphlet, *Our Way to Peace*, prepared by Frs. Graham, Lucey and Burke. The final chapter on "The American Voter" contains some very well considered suggestions about the call for more self-activity on the part of individual American citizens, as well as for improved procedural relations between Congress and the Executive. One feels, however, that there is no substitute for competence and integrity in high office. No government is better than its people and the men they manage to select to represent them in world affairs.

ROBERT C. HARTNETT

INCENTIVE TO READ THE EPISTLES

ST. PAUL, APOSTLE AND MARTYR. By Iginio Giordani.
Translated by Mother Mary Paula Williamson and
Mother Clelia Maranzana. The Macmillan Co. \$2.50

THIS IS A POPULAR PRESENTATION of Saint Paul and his doctrines as recorded in the Acts of the Apostles and the Pauline Epistles. The author, known for his social and historical writings and now associated with the Vatican Library, was well equipped for such a work and, without losing the popular touch, he succeeds in illustrating Saint Paul's varied career with a wealth of scholarly material, especially with reference to the great centers of his activity such as Antioch, Corinth, Ephesus and Rome. He aimed at exciting such interest that the reader would be eager to go to the epistles themselves, and his lucid, dramatic treatment should surely have the desired effect on receptive minds.

The natural ability of the Apostle and his ardent temperament, given proper orientation by the vision of Jesus on the road to Damascus and elevated and strengthened by the grace of the Redeemer, shine clearly through all his actions and writings. Champion of the recently promulgated Church, he had to fight against an array of strong and relentless foes both within and without the Church, suffering keenly both physical and mental anguish in his determination to make Jesus known to all and to defend the purity of the new doctrines. Thoroughly Jewish, he found his most bitter enemies among his own nation, and his execution at the hands of the Romans was merely the culmination of a long martyrdom under persecutions endured through the years in nearly every locality where he preached, from Damascus to Rome. And through it all he carried on with the exultant cry, "I can do all things in Him who strengthens me." Every Catholic should be familiar with this heroic apostle and martyr, and the present book will serve as an inviting introduction to him and his work.

The pressure of brevity at times obscures the meaning, as on page 276, where Saint Paul's opposition to the false use of philosophy is introduced by the statement that he considered human reason incapable of reaching God without the help of faith. Here and there the impression is given that Saint Paul was rushing almost breathlessly across the world; more careful attention to the data of the Acts would have shown that he tarried long in various places and that often his departure was due to persecution. This idea of his speed seems to be a relic of the old rationalistic attempt to show that Saint Paul thought he had to hurry because of the nearness of the second coming of Jesus. Another trace of such influence is seen on page 23, when the first preaching to the Gentiles at Antioch is said to have been undertaken "probably after the example of Saint Peter"; the "probably" should have been omitted, since there is no other acceptable way of explaining this radical departure from the previous method of preaching to Jews only.

In general the translation runs smoothly, but at times it labors under constructions that are harsh or clumsy. The Scriptural quotations are said to be taken from the revised version of 1941, but this does not seem to have been followed consistently, even outside those instances where the translators say they have preferred to keep the author's wording.

WILLIAM A. DOWD

BURMA SURGEON RETURNS. By Gordon S. Seagrave.
W. W. Norton and Co. \$3

WITH THIS BOOK the author brings up to date the story recounted in several previous volumes, most notably in that

Benziger's
U. S. A. LITURGICAL



EDITIO
TYPICA
VATICANA
EDITIONS

RITUALE ROMANUM

With U. S. A.
Supplement
12mo. 4 1/4 x 7"
11-2001. India tint
paper. Imit. leather,
red edge. \$3.50
11-3023. India tint
paper. American Mo-
rocco, gold edge. \$4.75
11-4017. India tint
paper. Goatskin Mo-
rocco, gold edge. \$6.75
Contains all Ceremo-
nies that are not in
the Missal.

HAND RITUALS

5 x 7 1/4"
Baptismal Ritual
Imitation leather. \$3.00
7 1/4 x 10 1/4"
Burial Ritual
Imitation leather. \$4.00
Marriage Ritual
Imitation leather. \$4.00
Altar Prayers
Imitation leather. \$3.50

THE RACCOLTA

Official Edition
12mo. 4 1/4 x 7"
New English transla-
tion of Indulgences
Prayers and Devotions
of the Church. Imita-
tion leather, red edge,
boxed. \$3.85

Printers to the Holy Apostolic See and the Sacred Congregation of Rites

BENZIGER BROTHERS, Inc.

26-28 PARK PLACE

NEW YORK 7, N. Y.

MISSAL Size Quarto

For Church Altar Use
Large Type—8 x 11"
4-212. Black Imit. lea.,
gold edge. \$25.00
4-315. Black Sheepskin
lea., gold edge. \$30.00
4-326. Red Sheepskin
lea., gold edge. \$32.00
4-417. Red Morocco
lea., gold edge. \$35.00

MISSAL

Large Quarto

For Main Altar Use
Very Large Type
9 x 12 1/4"

8-212. Black Imitation
lea., gold edge. \$30.00
8-315. Black Sheepskin
lea., gold edge. \$35.00
8-326. Red Sheepskin
lea., gold edge. \$37.00
8-417. Red Morocco
lea., gold edge. \$40.00

THE PSALMS

A Prayerbook

Approved English
translation and the
new Latin text of the
Psalms authorized by
Pope Pius XII. Com-
mentary and reflections.
Imitation leather. \$3.85

LIBER

PSALMORUM

Authorized American
Edition of new Latin
text of the Psalms
with notes and ex-
planations as edited
by the Professors of
the Pontifical Biblical
Institute. Imitation
leather. \$2.50

BREVIARIUM ROMANUM

18mo. Pocket Size
4 x 6"—4 vols.
5-3023. Black Morocco
lea., gold edge. \$25.00
5-4018. Black Sheep-
skin leather, gold
edge. \$30.00
5-4025. Black Goat-
skin, gold edge. \$35.00

BREVIARIUM ROMANUM

12mo. Large Size
4 1/4 x 7"—4 vols.
Third Printing
7-3023. Black Morocco
lea., gold edge. \$32.00
7-4018. Black Sheep-
skin leather, gold
edge. \$35.00
7-4025. Black Goat-
skin, gold edge. \$40.00

best seller of a few years ago, *Burma Surgeon*. The present volume is the record of the Seagrave Unit, the mobile medical unit formed under the command of the author, during its long stay in India, its progress with the Allied forces along the route of the Ledo Road, and its triumphal return to its original home in the Shan Hills of Burma. Doctor Seagrave recounts the tribulations and labors of his renowned Burmese nurses, describes the campaigning, against horrible conditions, of the Allied soldiery, and gives an absorbing account of the life of an army surgeon, operating both in base hospitals and under enemy gunfire.

The story contains many interesting anecdotes about members of the multitude of races and nations brought by the fortunes of war to that remote corner of the globe. Not the least interesting part of the volume are the author's reflections and conclusions, scarcely acceptable to Fundamentalists, on modern mission theory and practice. On the whole, Doctor Seagrave has produced another book of high human interest.

FRANCIS X. CURRAN

MRS. PALMER'S HONEY. By Fannie Cook. Doubleday and Co. \$2.50.

IF THE READER of *Mrs. Palmer's Honey* is even a casual student of propaganda he will be impressed, regardless of his social philosophy, with the fact that the novel is primarily, perhaps solely, the vehicle for a social message for a political line. The setting, the characters, the events call to mind a chess game with the author making all the moves and thus determining the end of the game—a political game—played thousands of times.

Any fair person, however, must be impressed by the pervasive realism of the story, for it is about events that do happen—happen often; and it is about people—intensely human people—just like those many of us know.

The novel deals with Honey Hoop, a sweet, gentle, loving, attractive, uneducated Negro girl and her family and associates. Seeking no quarrel with anyone, trying only to live out her life and to help her family live out theirs in decency and reasonable security, she finds herself caught in the struggle between the forces of progress and the forces of reaction. The action takes place in and around the Ville, the Negro settlement in St. Louis, Missouri, a border State seething with problems of both North and South to solve—or to fail to solve.

The characters are types. There is Snake, who has been made hopelessly bitter by the treatment meted out to Negroes; Honey's brother, Lamb, with the idealism of youth and the increasing maturity belonging to an adult; Honey's would-be-sweetheart Ben, who makes a place for himself and does what he can for others; Emery, who sees the race conflict as part of a class struggle, with the trade unions as the real answer. The composite villain is the group of businessmen who, though differing in degrees of bigotry, are all united in preserving the status quo—all but Mr. Palmer, who will not compromise on democratic principles.

The Marxist-Stalinist line runs through the book as a musical refrain runs through a motion picture. Materialism is the driving force on both sides of the phase of the "class struggle" with which the book deals. The influential men who control the city care only for money and power and have only contempt for the rights of Negroes and the common people generally. The labor-union members and organizers are also frankly interested in material gain for the workers and have no regard for standards which stand in their way. Negroes are told candidly that the CIO is on their side not on moral grounds but because it is in the interests of white labor.

Even human life and individual personality are considered as important only as they relate to the molten mass—the mass movement, the mass organization. People are good or bad—are to be rewarded or punished, befriended or ostracized—in terms of their positions on Mrs. Cook's somber chess-board. Personal merits just don't count. Mrs. Cook shows prowess in moving her characters across the board well. She doesn't even overlook the "win the war—second front now" approach.

Whether or not one agrees with Mrs. Cook, he owes it to himself to read *Mrs. Palmer's Honey*. It is entertaining, stirring, sometimes inspiring—a thought-provoking commentary on our times.

VINCENT BAKER

COLLEGE OF THE HOLY CROSS

WORCESTER 3, MASSACHUSETTS
FOUNDED 1843

Entrance by Certificate or by Examination
Conducted by the Jesuits

DEGREES, A.B., B.S.

BACHELOR OF ARTS

BACHELOR OF SCIENCE IN BIOLOGY, CHEMISTRY,
PHYSICS, BUSINESS ADMINISTRATION, HISTORY,
SOCIAL SCIENCE AND EDUCATION.

NEXT ENTRANCE CLASS

New and Advanced Students
September 18, 1946

Bulletin of Information on Request

Address Dean of Freshmen,
College of the Holy Cross, Worcester 3, Mass.

SACRED HEART MASS LEAGUE

A Shower of Blessings from the Sacred Heart



SPIRITUAL ADVANTAGES OF MEMBERSHIP

1. All members of this League share in a special Holy Mass said here daily for them alone for all time.
2. They share in the apostolic labors of our missionaries, and the sacrifices of more than 3,000 members of our religious communities.
3. They have the merit of educating priests and missionaries, and of supporting them in the home and foreign missions.
4. Special prayers are said, and the Holy Rosary is recited daily in all our institutions for the living and deceased members of this league.

You may enroll anyone, living or deceased. Enrollment is perpetual only, the spiritual advantages continue after death.

An offering of five dollars for each person is asked or twenty-five dollars for a family enrollment (parents and their children). Payments may be made at your convenience; enrollment begins immediately. Small, prayer-book size certificate is sent for each enrollment. Large certificates sent on request.

What better gift for Family or Friend!

How could you better remember a departed loved one?

Priests of the Sacred Heart,

SACRED HEART MONASTERY, Hales Corners, Wis.

Dear Fathers:—I wish to enroll the following in the Sacred Heart Mass League. I enclose full payment, part payment for single enrollments, family enrollment. I understand there is no further obligation on my part. (Please print name.)

Name

Name

Name

Street or R.R.

City Zone State

THEATRE

ST. LOUIS WOMAN, while not a whodunit or cops-and-robbers thriller, is the most baffling mystery show of the season. The mystery is how a production so poor in essential quality, with so many conspicuous defects, nevertheless shapes up in what hepsters would call a "solid" evening of pleasure. A new hybrid type of theatre, *St. Louis Woman* might be called a musical melodrama—if there were a trace of suspense in the plot or if Harold Arlen's score included more than one good love song.

The story, culled from underworld folklore, is a narrative of love and violence among colored people of slack morals with more money than was good for them bulging in their pockets. Allowing for the material they chose, Arna Bontemps and Countee Cullen, the authors, were as cautious as a pair of spinsters when they wrote the lines and contrived the scenes; but Johnny Mercer, who wrote the lyrics, was less circumspect than his colleagues. Some of his songs would not be seriously damaged by a vacuum cleaner.

Borrowed from Mr. Bontemps' novel, *God Sends Sunday*, the action, which occurs in St. Louis in 1898, turns on the rivalry between a jockey and the proprietor of a honkytonk for the favor of a glamorous sepioid girl with the vanity of a duchess and the experience of a small-time courtesan. Amoral characters are rumored to be electric and hot-blooded when crossed in love, but Harold Nicholas and Rex Ingram are so mechanical in their competition for the caresses of Ruby Hill, the leading lady, that one can hardly refrain from asking if they are manikins or men.

While the story is weak and the acting in the top roles is without fervor, there are numerous compensating elements which may make the production a hit. Edward Gross has given the show a smart and apparently expensive mounting, the sets and costumes by Lemuel Ayers are colorful and humorous, and the direction by Rouben Mamoulian, always at his best when handling this type of material, indicates the touch of a sure and sensitive hand. Some of the ensembles, brilliant patterns of shifting colors and figures in motion, are astonishingly lovely. The group singing, directed by Leon Leonardi, is delightful to hear, and the dances, by Charles Walters, are gay and spirited, especially the Cake Walk at the first act finale. The Nicholas Brothers, of course, excel as individual and team hoofers.

In two novelty songs, *Legalize My Name* and *A Woman's Prerogative*, Pearl Bailey is a show-stopper. Ruby Hill and Harold Nicholas share a tender moment in *Come Rain or Come Shine*, the only good love song in the show. The production resides in The Martin Beck, the most garish theatre in town, and its gaudy interior makes an appropriate background for a show fabricated of scarlet and tinsel and jockeys' silks.

THEOPHILUS LEWIS

FILMS

SO GOES MY LOVE. American science, according to Hollywood history, began with Ben Franklin, flowered in Edison, man and boy, and became amusing with the advent of Don Ameche. This is another domestic view of a great mind at work, and it goes to entertaining lengths to confirm the popular belief that genius and eccentricity are second cousins. The time of the action is the end of the last century, and the plot does no violence to the reputed spirit of those days in relating the story of a country girl who comes to the big city to marry, but spurns her wealthy suitor to join her fortunes with those of the future inventor of the arc-light. Frank Ryan's direction is clever in impressing audiences with the fact that everyday life in the lap of science is unpredictable but happy, and the film unfolds in its bygone trappings with a nostalgic humor which is warmly ingratiating. Don Ameche and Myrna Loy turn in credible and creditable performances in a production generally recommended because of its human and wholesome interest. (Universal)

THE KID FROM BROOKLYN. What was once a play for the late Hugh O'Connell has become a vehicle for the lively Danny Kaye, which means, in the paradoxical jargon of the theatre, that the star carries the story over a variety of antic hurdles to a satisfactorily comic conclusion. The improbable yarn concerns a surprised milkman who is insinuated into a ring championship through an accidental knockout and a series of planned pugilistic victories. There is more romantic plot-padding but not even Norman McLeod who, to coin a phrase, directed the extravaganza, has made any serious attempt to hide the fact that the story has reached libretto level, even to roseate Technicolor and the usual decorative trimmings of the film musical. Danny Kaye dominates the proceedings with incidental assistance from Virginia Mayo, Vera-Ellen, Eve Arden and Walter Abel. A burlesque ballet and the star's linguistic feats highlight this mature picture which is enjoyable escapism. (RKO)

MAKE MINE MUSIC. Walt Disney has assembled a musical mélange which is so obviously aimed at a general public that it will not arouse particular enthusiasm. It is the poor man's *Fantasia*, combining a series of animated short subjects into the illusion of a full-length feature. The music runs the well worn gamut from swing to semi-classics, and involves such various personalities as Nelson Eddy, the Andrews Sisters, Jerry Colonna and Benny Goodman. Family audiences willing to sit through a backhills-feud episode for the sake of finally meeting Peter and the Wolf, or vice versa, will find it entertaining enough. (RKO)

THOMAS J. FITZMORRIS

PARADE

BOTH LOWER AND HIGHER age-brackets engaged in vigorous self-expression during the week. . . . Conspicuous was the absence of timidity from youthful groups. . . . In Indiana, one hundred grammar-school pupils went on strike, protested to the principal: "We are tired of being taught by old and ugly teachers. We want young and pretty ones." They lost the strike. . . . In Illinois, a sub-teen-age girl, hearing that the Government was giving away surplus pigeons, wrote in asking for two, "a girl and a boy about a year old." Feeling that the Government might worry about some aspects of the deal, she gave reassurance: "You need not worry about my financial difficulties because there'll be none. I am eleven years old and very capable. I make fifty cents a week taking a child from school, fifty cents on my allowance per week and thirty cents on errands, so you need not worry about food problems. I will be very kind to the pigeons. P.S. I promise not to put them in a pie." . . . Science pushed onward. . . . Devising a new technique, a Midwest research scientist jabbed subjects with pins, startled them with pistol shots while a super-speed camera snapped their reactions. The experiment, he predicted, would disclose much new scientific knowledge. . . . The phenomenon of income tax aroused varying responses. . . . Stomping into a California internal-revenue office, a GI revealed he had won \$53,000 shooting

craps in the European Theatre of Operations, inquired what cut the Government wanted from it. Informed of the amount, he casually laid \$20,000-odd on the line, strode jauntily out. . . . The domestic-help situation remained unsettled. . . . A Michigan housewife, knowing how hard maids are to get, adopted a policy of appeasement, said nothing the first three times her acquisitive new housemaid stole sums of money. When, however, the maid on her fourth foray lifted a pair of nylons, the housewife stopped appeasing, acted tough, had the maid put behind bars.

Each week the news reports varying types of self-expression. . . . One type, less common than the others, less frequently reported, is the self-expression called self-control. . . . Self-control involves getting tough with oneself. . . . The average man inclines to self-appeasement. . . . He shies away from acting tough with himself. . . . On the road to Heaven there are many occasions when a man simply has to stop appeasing and to get tough with himself. . . . This being so, it is a good idea to keep in practice. . . . Boxers need road work. . . . Baseball players need spring training. . . . The spiritual-minded man needs Lent, the season when he stops appeasing and practices getting tough with himself.

JOHN A. TOOMEY

CORRESPONDENCE

CLEAN UP THE PREVIEWS

EDITOR: I was interested in your editorial, "Clean up the Ads," but I should like to add a grievance of my own. The ads in papers are at least silent, and we can keep them from our children. But what about previews? No matter how carefully we select the films our children are allowed to see, they are sometimes treated to previews of coming films which are worse than the pictures they represent, for what might have escaped a child's attention in the framework of the story is here spotlighted.

We went to see "The Bells of St. Mary's" one day, and the preview we were forced to sit through was so bad I felt like dragging my children out, only I feared that would just dramatize the situation even more. If something could be done about this situation, it would have my eternal thanks.

Washington, D. C.

HILDA MARLIN

SCIENCE NOTE

EDITOR: A scientific error has been introduced into the "Science Notes" of AMERICA's February 2nd issue through the omission of fifteen sentences. The original article said that the 100-inch and 200-inch reflecting telescopes were designed to provide great light-gathering power rather than a wide field of view. The AMERICA version applies these remarks to the Schmidt telescope, thereby flatly contradicting the final paragraph.

Vatican Observatory,
Vatican City

WALTER J. MILLER, S.J.

PACKAGES FOR PHILIPPINES

EDITOR: Several years ago I started sending my copies of AMERICA to a Belgian missionary priest in the Philippines and in this way became acquainted with Father Vanoverbergh. I recently received a letter from him to the effect that everything had been destroyed by the Japs when they were retreating from the mountain section where his church and other buildings were. Not even a scrap of paper was left and, as he had been making a study of the races, including the pigmy tribes, you can imagine his disappointment. He is fortunate that he did not meet the fate of some of his fellow priests and nuns. They are destitute and can use anything that the average family discards. The climate is temperate. Cotton clothing is acceptable, also old magazines (Catholic), papers, medals, etc. The post-office requests that overseas boxes be used—12"x7"x4". I have already forwarded gay cotton materials, thread, needles, etc., also sterile cotton and gauze. A local drug concern shipped the two latter items for me. In case any of your readers would like to help this worthy priest, the address is: Rev. M. Vanoverbergh, C/o Bishop's House, Baguio, P. I.

Binghamton, N. Y.

MARY T. O'LOUGHLIN

PUBLIC-SCHOOL SYSTEM

EDITOR: I wish to second Father McManus' letter in your magazine of March 16. I agree with him that it is to be deplored if Father Blakely made the statement: "Our first duty to the public school is not to pay taxes for its maintenance." If we are really interested in advancing the cause of Catholic schools as far as State support is concerned, we will certainly be most careful not to injure that cause by indulging in imprudent and dangerous statements which will only serve to arouse and antagonize the opposition.

To those who are interested in the subject I would suggest the article by Father Pitt in the August, 1945, number of the National Catholic Educational Association Bulletin, which presents a very calm and reasonable, but thorough, treatment

of the subject. It is always a good idea to be well acquainted with both sides of the question before attempting to say too much about it.

St. George, Kas.

(REV.) J. E. BIEHLER

[The context of Father Blakely's statement (AMERICA, March 30) shows it was not "imprudent and dangerous." And Father Pitt's excellent article dealt with Federal aid, not State aid, which Father Blakely advocated.—EDITOR.]

EXPORTING BIRTH CONTROL

EDITOR: I read in the New York Times of March 29 a "special" Washington dispatch by Harold B. Hinton containing a resumé of the new study by the Tariff Commission on the Puerto Rico situation which interested me very much. Discussing the necessity of emigration as a means of improving the economy of the island, the experts said that "the emigration of 1,000,000 persons from Puerto Rico would not of itself solve the problem, but would make a solution possible. The island was said to be utterly incapable of maintaining, by its unaided resources, a present population of more than 2,000,000 which is increasing at the net rate of 100 a day." After some other lines they affirmed that "realization of any enduring benefits would be dependent upon a certain and sharp decline in the rate of increase of the island's remaining population. Unless some way can be found to reduce the size of the island's population or at least check its growth, the realization of a socially desirable standard of life for Puerto Ricans will be contingent upon their receiving a substantial and very likely an ever-increasing measure of outside aid."

I have quoted the entire passage because of its hints of birth control as a necessary measure to be applied in the case of Puerto Rico. It is a very disquieting fact that in an official report such a repugnant and immoral measure as the artificial limitation of birth is proposed without any moral consideration. Human beings (even those of a country believed of inferior civilization and of a low standard of life) are not cattle and they must not be treated as such.

This is not the first instance of the display of a very materialistic mentality by these social and economic "experts" who are accredited to the public agencies in America. Last year I read an article by a sociologist (I do not remember the name, but it is easy to find in one of the issues of the New York Times Magazine) on the question as to how to reduce the present-day number of Japanese people by 50 million. His computation was simple: x million by the war, x million by famine and disease following the war, and the rest just by strong measures of birth limitation.

I wonder why they did not think of the other easy proposal, that of sterilization as applied by the Nazis. But it will probably follow. For the moment birth control is the special American merchandize to be exported abroad. I have read on different occasions that American "experts" have told the Italians that this is the real way to improve their desperate situation.

From this viewpoint the Russians, Communists or not, are more human and more moral than some of the so-called American "experts."

Brooklyn, N. Y.

LUIGI STURZO

INFORMATION, PLEASE

EDITOR: I was quite puzzled by the parallel Fr. Durkin drew between Giolitti's political methods and those of Alexander Hamilton (AMERICA, March 9, 1946, p. 600). I am quite certain that no such parallel exists. Perhaps Fr. Durkin would be good enough to elucidate what he had in mind.

Detroit, Mich.

ROBERT C. HARTNETT

THOUGHT

Fordham University Quarterly

VOL. XXI MARCH, 1946 NO. 80

The Two World Wars: A Comparison
OSCAR HALECKI

The Hayes Mission to Spain
ROSS HOFFMAN

History and Philosophy
DON LUIGI STURZO

One World in the Making
THOMAS F. MAHER

Michael O'Cleary of the Four Masters
MARTIN P. HARNEY

**Aubrey de Vere, Tennyson,
Alice Meynell**
SISTER M. PARACLITA

Plainsmen and Mountaineers
ERIK KUEHNELT-LEDDIHN

Vienne and Vienna
THOMAS GILBY

Thoughts in a Hall of Armor
ELIZABETH BOHM



Book Review Section

More than sixty pages dealing with recent works in the fields of Current Issues, Art, Education, History, Literature, Philosophy, Religion, Sociology and Law.

Gentlemen: Enclosed please find \$5.00 to cover one-year subscription to *Thought*.....
or \$1.25 to pay for the current issue.....

NAME

ADDRESS

CITY AND STATE

(Please add postal unit)

THOUGHT

Fordham University • New York 58, N. Y.

THE WORD

THE ROMAN MARTYROLOGY refers to the date of a saint's death as his birthday and in that fact is distilled much of the essential significance of Easter. On Good Friday the tabernacle yawns unoccupied as a sad reminder of Our Lord's death; but on Easter it is the tomb which is empty and, by a divine and joyous paradox, from that vacant sepulchre there flows the real plenitude of life "through the resurrection of Jesus Christ, Who is at the right hand of God swallowing up death that we might be made heirs of eternal life" (I Pet. 3:22).

Hard upon His death, His exultant enemies sealed His grave and set a guard; but on Sunday morning, as He had predicted, the whole world exploded in light; and out of his tomb, glorious and immortal, never again to suffer or die, wearing His wounds like the bright badges of His deathless love for us, walked Christ Our Lord. And as surely as God is God we, too, shall some day emerge from our graves glorified if we have followed Him in life and in death. "Now God has raised up the Lord and will also raise us up by His power" (I Cor. 6:14). Death is no longer an exit but an entrance; no more a blotting out but a birth.

All through antiquity the noblest of men had feared death. Poetry, science and philosophy had all tried to ignore it or to throw a romantic halo around it, as Cardinal Wiseman has said, but in vain. Iginio Giordani has portrayed the quiet despair of the ancient thinker in his admirable contrast of Seneca with Saint Paul. The grim terminal pit at the end of the road inspired Sophocles to say, in one of his plays: "Not to have been is past all prizing best," a sentiment which Schopenhauer has duplicated. For the pagan, ancient or modern, as Father Plus points out, the burial ground is a leprous "rotting-vat": for Christian men it is a "common dormitory" where brothers sleep shoulder to shoulder awaiting the great reveille of the general resurrection. This is the central doctrine of our holy faith, as Paul insists: "If Christ has not risen, vain then is our preaching, vain too is your faith" (I Cor. 15:17). If this keystone truth collapses, then life becomes the farce that Schelling said it was. Faith then would be an illusion, Meander its high-priest and Horatius Flaccus its prophet: "If the dead do not rise, 'let us eat and drink for tomorrow we shall die'" (I Cor. 15:33). Remove this belief, wrote Leo XIII, and man's highest good will be reduced to the quest for satiety in this life, the code of fang and claw will obtain, morality will crumble.

From the time when the devil first seduced Eve with his lying promise (Gen. 3:5), the question "Will men be like gods?" has vexed and inflamed the human mind. Easter is the glorious answer to that question, the assurance that men will indeed be like God through the grace and mercy of Jesus Christ, that their real though limited participation in the divine nature, achieved through grace, will flower into unimaginable beauty. Through the open door of the tomb on Easter we can get a glimpse of the full splendor of our destiny. The motif of Ash Wednesday was the melancholy recollection of our origin: "Remember man that dust thou art and unto dust thou shalt return" (Gen. 3:19). Easter concentrates on "the glory to come, that shall be revealed in us" (Rom. 8:18) compared to which the sorrows and trials of this life are as nothing. It reminds us that death is no longer victor (I Cor. 15:55), that Isaiah's "gates of death" are really the portals to that eternal, unfading Easter which is endless life with God. It reverses the sad emphasis of Ash Wednesday and calls out to us, in Father Plus' shining phrase, "Dust, remember thou art splendor."

Easter, then, is a day of vibrant joy in the Church's liturgy, and that exultance should overflow into our individual hearts. Over all the graves of the world, whether they be on far Pacific atolls, unknown European battlefields, or in quiet American villages, there is written for the eye of faith to read the ringing text: "I am the resurrection and the life; he that believeth in me, although he be dead shall live" (John 11:25). There will be a day of resurrection and reunion with those whom we loved, as Jerome and Augustine, Chrysostom and Anselm have assured us. "And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away" (Apoc. 21:4).

WILLIAM A. DONAGHY

FORDHAM UNIVERSITY

Founded in 1841

Conducted by the Jesuits

At Fordham Road, Bronx, New York 58, N. Y.

FORDHAM COLLEGE

Boarding and Day School on 70 Acre Campus

COLLEGE OF PHARMACY

GRADUATE SCHOOL OF ARTS AND SCIENCES

FORDHAM PREPARATORY SCHOOL

At 302 Broadway, New York 7, N. Y.

SCHOOL OF LAW

SCHOOL OF BUSINESS

SCHOOL OF EDUCATION

SCHOOL OF ADULT EDUCATION

At 134 East 39th St., New York 16, N. Y.

SCHOOL OF SOCIAL SERVICE

SUMMER SCHOOL: JULY 6-AUGUST 14

Catalogues of Each Department Sent on Request

BARRY COLLEGE

FOR WOMEN

MIAMI, FLORIDA

Conducted by Sisters of St. Dominic, Adrian, Michigan

Degrees in Arts and Science; Music, Teacher Training

Home Economics, Business

Beautiful campus with outdoor swimming pool
All sports

For Information Address the Dean

HOLY BIBLE

DOUAY - RHEIMS
CHALLONER VERSION

1,200 pages, 14 colored maps, Family record, \$2.75 to \$12.50.

AT ALL CATHOLIC BOOK STORES

33 Barclay Street C. WILDERMANN CO. New York 8, N. Y.
THE DOUAY BIBLE HOUSE

TEGAWITHA

Catholic Camp for Girls

On the sunny top of the Poconos. 800 acres on private lake, 3 hours from N. Y. and Phila. Superbly equipped. Riding, golf, swimming, sailing, canoeing, aquaplaning, archery, hockey, tennis, dancing, dramatics. Junior Camp. Private chapel on grounds. 28th year. Catalog.

MISS MARY A. LYNCH

390 Riverside Drive, New York 25, N. Y.

(After June 1st, Mount Pocono, Pa.)



READ

St. Paul to the Galatian Farmers

Most Rev. Joseph H. Schlarman, D.D., Bishop of Peoria

Standing on Both Feet..... Rev. Patrick T. Quinlan

10c per copy..... twelve for \$1.00

St. Isadore—Patron of the Farmer.. NCRLC Publication

15c per copy..... \$12.50 per hundred

Prepared by and available at

THE NATIONAL CATHOLIC RURAL LIFE CONFERENCE

3801 Grand Avenue

Des Moines 12, Iowa

CRANWELL

Catholic school for boys, under direction of Jesuit Fathers. Four years' college preparatory; eighth grade. Emphasis placed upon good study habits. 400-acre campus beautifully located in the heart of the Berkshire Hills. 18-hole golf course. Physical fitness program. Sports. Excellent nurse. Catalog on request.

REV. JOSEPH R. N. MAXWELL, S.J.

428 LEE ROAD, LENOX, MASS.

Child Voice Training by Father Finn

For all those who teach music, who train choirs, who meet in any manner the problem of training the child voice; "a course of action that does obtain the desired objective." Price, \$1.00 Post Paid.

H. T. FITZSIMONS COMPANY, INC.

23 East Jackson Boulevard

Chicago 4, Illinois

MUTUAL PRAYER in honor of the INFANT JESUS OF PRAGUE

MASS LEAGUE AND PURGATORIAL SOCIETY

"I am in the Midst of Them."

Benefits of Membership: In this League of Mutual Prayer all members offer to share their merits with each other. Besides obtaining the merit of this charity, each member shares in:

1. All good works performed by our Religious;
2. Over 12,000 Masses said yearly by Carmelite Fathers;
3. Masses, prayers, and good works of other Members;
4. A Weekly High Mass said for the Members;
5. Two monthly Novenas to the Infant Jesus of Prague;
6. The vast merit of supporting our students for the priesthood;
7. Deceased members also share in a special way in all Masses we offer for the souls in Purgatory;
8. They also receive the indulgences of the Order offered for them.

Life Membership, Offering \$ 5
Perpetual Membership \$10
Family Membership (parents and children, natural and adopted, living and dead) \$35
Family Group Membership (all relatives within the second degree of kindred) \$50
Smaller offerings accepted. Offerings used to help support our minor Seminary.

JUNIOR LEAGUE

For children of all ages. They share in all our Masses, prayers and good works. Individual enrollments; also groups, classes, grades, and schools.

TWO MONTHLY NOVENAS

to the

INFANT JESUS OF PRAGUE

Ask the Prince of Peace through our Novenas for Peace, the Victory of Christianity over Forces of Evil, and the Protection of our men in the Armed Forces.

1st Novena 1st to 9th of each month.

2nd Novena (solemn) 17th to 25th

You may add your own intentions.

*Write for free Novena Leaflets.

Offerings used to help support our Minor Seminary.



The Prince of Peace miraculously said from an animated statue of Himself at Prague to Fr. Cyril, Discalced Carmelite: "The More You Honor Me, The More I Will Bless You."

LENTEN DEVOTIONS

Members of our Mass League will desire to offer some Lenten sacrifices for the intentions of our League. Their intentions will be remembered by us in our Stations of the Cross—Every Wednesday and Friday in Lent.
Holy Hour—Holy Thursday.
Solemn Services (Processions, High Masses, Tenebrae) during Holy Week and on Easter Sunday.
Send us your intentions. Offerings will help support our educational work.

DISCALCED CARMELITE FATHERS,

Shrine of the Infant Jesus of Prague,
Box 551-N, Ponca City, Okla.

- ☐ Please enroll the names enclosed in Your Mass League, and send me the certificate.
- ☐ Please remember my intentions in your Lenten Devotions.
- ☐ Please remember my intentions in your two Monthly Novenas to the Infant Jesus of Prague.

NAME
ADDRESS
CITY and ZONE STATE

CARMELITE SEMINARY

Boys desirous of becoming Carmelite Fathers may finish their High School education at our Seminary here. ALL CLASSES TAUGHT BY THE FATHERS THEMSELVES. No outside students. Special tuition arrangements where this help is needed. CARMELITE LAY BROTHERS are needed to work in time for an eternal reward! Apply to Rev. Father Director.

AMERICA'S APRIL BOOK-LOG

CATHOLIC BOOK DEALERS

Reporting the returns sent by the Catholic Book dealers from all sections of the country on the ten books having the best sale during the current month.

Popularity of the ten books listed below is estimated by points, ten for mention in first place, nine for mention in second, and so on. The frequency with which a book is mentioned, as well as its relative position, are both indicated—the frequency in the "totals" columns, the relative position by the boxed numerals.

Boston—Jordan Marsh Company
Boston—Pius XI Cooperative
Boston—Matthew F. Sheehan Co.
Buffalo—Catholic Union Store
Cambridge—St. Thomas More Lending Libr.
Cambridge—Marshall Field & Co.
Chicago—St. Benet Bookshop
Chicago—St. Thomas More Bookshop
Cincinnati—Benziger Bros., Inc.
Cincinnati—Frederick Pustet Co.
Cleveland—Catholic Book Store
Cleveland—G. J. Phillip & Sons
Dallas—Catholic Book Store
Denver—James Clarke Church Goods House
Detroit—E. J. McDevitt Co.
Detroit—Van Antwerp Catholic Library
Erie, Pa.—The Book Mark
Hartford, Mass.—Catholic Lending Library
Holyoke, Mass.—Catholic Lending Library
Los Angeles—C. F. Horan Co.
Louisville, Ky.—Rogers Church Goods Co.
Milwaukee—The Church Mart
Milwaukee—Holy Rosary Library
Minneapolis—Catholic Gift Shop
New Bedford, Mass.—Keating's Book House
New Haven—St. Thomas More Gift Shop
New Orleans—Catholic Book Store
New York—Benziger Bros., Inc.
New York—The Catholic Book Club
New York—P. J. Kennedy & Sons
New York—Frederick Pustet Co.
Oklahoma City—St. Thomas More Book Stall
Philadelphia—Peter Reilly Co.
Portland—Catholic Book & Church Supply Co.
Providence—The Marion Bookshop
Rochester—E. Trant Churchgoods
St. Louis—B. Herder Book Co.
St. Paul—E. M. Lohmann Co.
San Antonio—Louis E. Barber Co.
San Francisco—The O'Connor Co.
Scranton—Diocesan Guild Studios
Seattle—Guild Bookshop
Seattle—The Kaufer Co.
South Milwaukee—Catholic Book Supply Co.
Spokane—DeSales Catholic Libr. & Bookshop
Vancouver—Vancouver Ch. Goods, Ltd.
Washington, D. C.—Catholic Library
Westminster, Md.—Newman Bookshop
Wheeling, W. Va.—Church Supplies Co.
Wichita—Catholic Action Bookshop
Wilmington—Diocesan Library
Winnipeg, Canada—F. J. Tenkin Co.
TOTALS

TEN BEST SELLING BOOKS

- I. Brideshead Revisited—Waugh
- II. This Night Called Day—Edwards
- III. Personality and Successful Living—Magner
- IV. Wartime Mission in Spain—Hayes
- V. John Henry Newman—Moody
- VI. New Testament—Knox
- VII. The World, The Flesh and Father Smith—Marshall
- VIII. The Great Divorce—Lewis
- IX. Too Small a World—Maynard
- X. Behold Your King—Bauer

I	II	III	IV	V	VI	VII	VIII	IX	X
7	4	3	1					5	
1	6	2						4	
8	1	9		4	5		3		
1	2	5			8		3		
1	5	4	2	3	7			6	8
		6							
1		10							
2	9	3		8		5			
		5						9	
	9	3	1		5				8
2		7		5					
7	6	9		5	3	10		4	
1	3	2		10	4	8		7	6
1	7	2	3	9		6		4	
1	2	9		7		4	3	10	8
2		7	1				4		
1	10		2	7					5
2	3	7	1	5	6	4			8
	4	6			8				
	5	7			4	2	10	3	
	5	4	6	1		2		3	
3	7						10		
	4		5		9				1
1	5			8		7			
9	10					4	1	6	7
2	1	3	7	4	5			8	9
1			4				3		
5		2	1	4	9	8	7	6	
5			6	10	7		1		
4	7		2			10			6
1				3	5		8		4
6	8	5	4				9		
4	2		3	8	6				
3			5		1	2			
1	2	6		3	5	9	8	7	
	6			1	3				
1	5		2						10
1	3	2	7			8			
		1						2	
	8			2					
			2		1				
1		2	3						
	2		4	3	6	1	7		
2							3	7	
3	5	7	2	4	6	10			
5		10						9	
34	31	29	24	21	20	18	16	16	12

BOOKS OF LASTING VALUE

The Washington Catholic Library of Washington, D. C., selects as its choice of the ten currently available books which have proved over the years to be of most lasting value, the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual report spots books of permanent interest.

The asterisk indicates that the book has appeared in the Book-Log's monthly report.

1. Companion to the Summa*
Walter Farrell, O.P.
Sheed & Ward
2. The Woman Who Was Poor
Leon Bloy
Sheed & Ward
3. St. Teresa of Avila*
William Thomas Walsh
Bruce Publishing Co.
4. The Way of Interior Peace
Fr. De Lehen, S.J.
Benziger Bros.
5. Orthodoxy
G. K. Chesterton
Dodd, Mead, Co.
6. The Screwtape Letters*
C. S. Lewis
Macmillan Co.
7. Rebuilding a Lost Faith
John L. Stoddard
P. J. Kennedy & Sons
8. Autobiography of the Little Flower
T. N. Taylor
P. J. Kennedy & Sons
9. Following of Christ
Gerard Groote, S.J.
The America Press
10. The Mystical Body of Christ
Fulton J. Sheen
Sheed & Ward

The Catholic Book-of-the-Month Club's April selection:

CHARLES DICKENS
Una Pope-Hennessy
Howell, Soskin

THE AMERICA PRESS



70 East 45th Street
New York 17, N. Y.

